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PREFACE

TO

POET SAINTS OF MAHARASHTRA SERIES

I have long felt that the stories of the Maraṭha saints which tradition has handed down were a valuable moral asset, not only to the people of Mahārashṭra the home of those saints but to all India

At present these stories are not easily available for the reason that the Maraṭhi language and literature are hardly known outside of Mahārāshṭra. Even in Mahā rāshṭra little prominence is given to the interesting and suggestive lives of those Maraṭha saints who by their godly and righteous lives have been a blessing to Mahārāshṭra I am not unmindful of the efforts made by Mr L. R. Pāngārkar Mr D B Sahasrabuddhe, and others to popularize the lives of the Maraṭha saints but their writings have all been in the Maraṭhi language, and, being untranslated, are not available for those who do not know that language. To make these stories of the Maraṭha saints available to a large circle both in India and outside an English transla tion is obviously a necessity And as I feel that these stories have a moral value, and that they can be used to impress vital truths the translation of them into the English language has been for me a labour which I have felt was worth while, and has been a labour of love.

Those who have not dipped into Maraṭhi literature are naturally unaware of the original sources of the stories of the saints which are current in Mahārāshṭra. I have therefore made it my task to translate the original sources from which all consciously or unconsciously draw when they

pass these stories on to others, either orally, or in written form

It is to Mahipati, who was born, lived, and died at Tāhārābād, in the Rāhuri taluka of the Ahmednagar District, that the chief glory belongs for collecting from manuscripts, and perhaps somewhat from oral tradition, the stories of the old saints, and recording them in his own graphic style in his Bhaktavijaya, Bhaktalilāmrita, Santavijaya, and Santalilāmrita Some of the original sources from which he obtained his information are still extant, but for the most part we are dependent on Mahipati alone for any extended knowledge of those saints Were it not for him, the lives of even such saints as Eknāth and Tukārām would be unknown except in a very meagre way All honour therefore to Mahipati, to whom Mahārāshtra and the world owes a heavy debt of gratitude Aside from Mahipati there are lesser lights that have recorded the traditional stories of some of the saints While some are older than Mahipati, some are almost plagiarists from Mahipati, and some have evidently another and independent source Altogether there is a considerable body of literature which can be considered original sources They are the oldest we possess, and it is to such that I have turned for the English translations which I have made

In connection with these original sources, it should be observed that if in modern books, or on the lips of men, there are stories of these saints that differ in detail from those of the original sources, they are undoubtedly due to misquotations The possibility of an independent source for these deviations may be conceded, but it is so improbable that very strong evidence would be needed to establish the fact of such an independent source We all know that Indians are good story tellers Some are professional story

tellers. Deviations from the original sources may therefore be only from the love of embellishment or from the slip of memory but if their history be tracted the seeker will without doubt be led to the original sources extant in manuscript or printed form.

From the above it becomes evident why I have confined myself to the stories of the Marāṭhā saints as found in the oldest sources or in the nearest removed from them for the basis of my translations They are nearest to the times in which those saints lived and the traditions recorded in these oldest accounts are as near to the truth of their lives as we can at present arrive. No eye witness accounts of the lives of those saints exist, except that in some of their works these saints have left us slight references to their own lives their ancestry their religious teachers In the case of Tukārām his abhangs furnish much information regarding the chief events of his life corroborating some at least of the traditions recorded by Mahipati. Another unique exception is the autobiography of Bahiṇābāī in which not only is her early life described, but several important references are made to her actual meeting with Jairām Swāmi a disciple of Rāmdās and with Tukārām at Dehū and others. But these eye witness accounts are very meagre and the traditional accounts written in most cases centuries after those saints really lived are all we have to acquaint us with the lives of those godly men

Dates

The dates generally assigned to the births and deaths of the Marāṭhā saints are very uncertain. No one has yet undertaken a thorough and scientific study of the question. Some of the most universally accepted dates stand on very

insecure foundations Generally the easy method of following tradition has been pursued As the subject now stands, one does not know what to accept as historic facts regarding their births and deaths, and what as mere guesses, however wise some of them may be It is much to be desired that some competent scholar would undertake this problem, and in the place of the present confusion, present all the available facts, making it possible to discriminate between solid facts and wise guesses

As I have not attempted to do what must fall to the lot of some more competent scholar, I feel that it will be less confusing if I accept as the probable dates of the Marāthā poet-saints, those assigned them by such scholars of Marāthī literature as Mr V L Bhave, L R Pāngārkar and others For the purpose of these translations the subject of dates is a comparatively minor one, and it is more fitting for me to accept the verdict of the experts I have mentioned, than to indulge in my own guesses, unless impelled by very strong evidence Where the experts disagree I shall have to choose, as best I can, the dates that seem to me to be upheld by the best authorities

The above observations naturally bring me to the question of how far these traditional accounts can be trusted for a true picture of the lives of those saints I cannot agree with a certain school that divides the traditional accounts into two categories, the possible and the impossible The possible, that is, stories that conform to our ordinary life and the ordinary laws of nature, are called history, while the impossible, that is, the miraculous element, are called myths I do not agree to this division, for, on the one hand, good story tellers can embellish their stories with additions, or a faulty memory can do the same,

and these may be quite in harmony with our ordinary human life. The fact that they are classed as possible events cannot make them history. This thesis can be easily proved. For example, Mahipati's account of Eknath in his Bhaktavijaya, written in 1762, differs in several important details from the fuller account of Eknath in the Bhaktalilamrita, written in 1774, twelve years later. Some of these details are contradictory. They are in the class of the possible, but that fact cannot be trusted for accuracy. Stories passed down from mouth to mouth through centuries can vary as much in the probable as in the improbable events that they record. That which is called mythical because miraculous, because not conforming to the ordinary laws of nature, some would put aside as not historical. This I regard as a great mistake, for the reason—and the proof of it can be given—that the mythical form given to a story may be only the embellishment of a later period. The kernel of it can be in the class of the possible, and hence can be history. Hence, since we have no eye witnesses, and since there is no way of corroborating these stories, the question of their exact historic value may well be set aside, except in those cases where there are corroborating evidences from eye witnesses. These, however, are unfortunately very few.

What then is the value of these stories, if we cannot be sure what details are true and what the embellishment and additions made by story tellers up till the time when they were recorded by Mahipati and others many years after those saints lived? There is much value in them, and fortunately that value does not depend on the historic basis of those stories. A moral truth can be as impressive whether seen illustrated in the record of an event that actually took place and that can be proved by the strongest

evidence to be history, or whether seen illustrated in stories whose historic basis is uncertain, because of the distance of time, and the accidental non-existence of corroborating eye witnesses A moral truth stands on its own feet, and is not dependent for its value on the accidental history in which it appears, be it in a historic writing or in fable

These stories of the Marāthā saints have great moral value in that they give us pictures of Godfearing, righteous men, who in their lives sought to honour God, and to live for the good of their fellowmen Aside from these stories, there are their own poetic works, which not only mirror their own inner thoughts, but corroborate the stories of their lives by their teachings So that it has seemed to me a task well worth while, to make these Poet-saints of Mahārāshtra better known to India, to the world, and even perhaps to the Marāthā people themselves, through an English translation of original sources, with comments that a study of them for many years has made possible for me

I am well aware that these translations will have readers who will regard them from different points of view Because these stories of the saints are so largely religious, those to whom religion is a vital matter, will naturally look at them, and weigh them, from their special standpoint But I think there is one point of view from which we can see them alike We can see those saints, where at Ālandī Paithan, Dehū, Pandharpur, or Parali, with physical surroundings very much as they are to-day We can see them brought up from childhood by parents or *gurus* in perfect faith in the religious and philosophic beliefs current in Mahārāshtra in their day They were loyal to those beliefs They believed in the divine origin of the Vedas, the Upanishads, the Mahābhārata, the Rāmāyana, and the Purāns

philosophic and religious beliefs appear The reader has a right to presuppose that the present writer has presented his subject in as impartial a way as may be possible for him. The later use of the material gathered, and recorded, is quite another thing There personal opinions and points of view have a legitimate place This I believe is the only right and true way for a scholar, and it is the reader's right to demand this impartial dealing with these historic subjects

In accordance with the above I have sought to be as accurate as I could in my translations, as exact as the materials in my possession have allowed me, and as impartial as possible in my comments on the lives of these Marāthā saints It sometimes falls to the lot of a translator to hesitate about some story or some expression because to his reader it might seem indelicate But no such difficulty has yet met my path Mahipati, and indeed all the other writers on the Marāthā saints, have stories only that are pure, and I have therefore had to use no expression that would bring a blush to the most sensitive cheek The lives of those saints were pure lives, and whatever liberties tradition may have taken in embellishing or adding to their tales, the impure has found no place

It is but fair to the reader to confess to the difficulties under which I labour in producing these translations and comments I am in America, with no pandit at my side to help me over difficult points of text, of meaning or of idiom My knowledge of Marāthī, is, I feel, painfully deficient, in spite of the fact that it began when I was four years of age, and that its study covers practically all my life, with perhaps special opportunities through a long life among the Marāthā people The serious task of making

these translations has made the above fact evident to myself It will be still more evident to those Marathi scholars whose language it is and whose knowledge of the subject is so much more perfect than mine But I feel as Mahipati felt. He felt himself inadequate to the task of properly presenting the lives of the saints yet he was sure of the sympathy of his audience through their sharing with him the love of these saints I also have learned to love these poet saints of Mahārāshṭra and in making this offering of English translations—flowers may I call them—to the people of Mahārāshṭra I know them too well not to know that they will accept these flowers with the kindness the courtesy the sympathy and the love which is so characteristic of them not only because they are offered but because of their own love for their old poet saints

How many numbers will appear in this series I cannot say That depends on the life which may be still mine I am seventy two years of age Body and mind are in good health but the limit of life is approaching I would like to live ten years more provided body and mind keep their health. That length of time would enable me to cover a large ground and make the result of my many years of study available to those who may not have had the time to make independent research. But however many or few may be the remaining years of my life I offer them to Mahārāshṭra where most of my life has been spent and whose saints of old and whose people to-day I love

I begin the series with Bhānudās the great grandfather of the great and noble saint Eknāth It will probably be followed by the Life of Eknāth I am not planning any particular order in which I shall present these saints That will depend on the material I have in hand and the pro-

gress of my study Where the lives are short I am planning to print with the translations the original Marāthī text Where, as in the case of Eknāth's life, the account is long, the addition of the Marāthī text would not be practicable.

On account of the distance from India, the difficulties connected with the publishing of these translations would have seemed insurmountable, had not Dr Nicol Macnicol of Poona, who needs no introduction to the Marāthā people, offered to see them through the press I owe him a great debt of gratitude for this kindness

It is but fitting that I should here acknowledge my debt of gratitude to Mr V L Bhave, author or *Mahārāshtrā Sārasvata*, to Mr L R Pāngārkar, to Mr S S Deva, Mr V K Rajvade, Mr D V. Potdar, and many others, who have done such valiant service in Marāthī literature, and to whom I owe so much To them I make my *namaskār*

JUSTIN E ABBOTT

Summit, N J., U S A,
FEBRUARY 10, 1926

BHĀNUDĀS

INTRODUCTION

Original Sources of Information

The Marāṭhā poets who have made Bhānudās the subject of their song are

Viṭṭhalkavi of Bīd about A D 1670 who relates the story of how Bhānudās brought back the image of Viṭhobā from Vidyānagara.

Keśavswāmī about 1682 who relates the story of how the image of Viṭhobā was taken by Rāmrāja to Vidyānagara and how Bhānudās brought it back.

Mahipati in his Bhaktavijaya which he completed in 1762 who relates the story of the birth of Bhānudās his childhood his unwilling but successful mercantile life his becoming a *sannyāsi* the events that led to Rāmrājā s taking away the image of Viṭhobā to Vidyānagara and its return through Bhānudās

Mahipati in his Bhaktalīlāmṛita which he completed in 1774 relates the story of Rāmrājā s removal of the image of Viṭhobā to Vidyānagara and its return through Bhānudās. This he draws largely from the account of Keśavswāmī mentioned above.

Bhīmaswāmī Sirgāvkara in 1797 who covers the same ground as the Bhaktavijaya account except that he begins with the mercantile life of Bhānudās.

Eknāth 1548 to 1609 the great grandson of Bhānudās In his Bhāgavata, chap. 1 130-132 and in his other works, he makes short references to his distinguished ancestor,

corroborating some of the traditional stories recorded in the Bhaktavijaya (See Eknāthāchi Abhangāchī Gāthā, Indu Prakasha Edition of 1906, p 70 A 2, 9-12, p 102 A 36, 48, p 106 A 79, 4, p 121 A 51, 9, p 198 A 20, 3, p 199 A 28, 3, p 470 line 27) (See also Swātmasukha by Eknāth, line 506) (See also Sukāshtaka by Eknāth, line 438)

Other Marāthā poets mention Bhānudās in an honoured way, but give no information regarding him

Moropant in his Sanmanimālā, Nīlobā (see Nīlobāchī Gāthā 1557, 148), Nāmdevāchī Gāthā, abhangs 361 and 775 See also Dāsodigambarkrita Santavijaya, prasang 7, Santamālikā by Uddhavachidghana, 11, Santamālikā by Jayarāmasuta (Mahārāshtra Kavi No 9, p 8), Santamālikā by Śivarām (Mahā Kavi No 9, p 9), Santanāmāvalī by Rangnāth (M K 9, p 11), Santamālikā by Siddhachaitanya (M K 9, p 13), Santanāmāvali by Bahinābāī (Bh I S M 17, p 77), Ganeśgītā by Bhagavān Karhādkar (Bh I S M 9, p 157), Rāmavarada by Mukund (Sankirnalekh Sangraha, p 19), Santamālikā by Eknāth (Sankirnalekha Sangraha)

The Interrelation betwetn the above Original Sources

The solemn assertion of Mahipati that he had not drawn on his imagination for the stories of the Saints, but had drawn from the writings of others should be noted In his Bhaktavijaya 1 37-39 he says, "You may perhaps say that I have written this book out of my own imaginations and conceptions, but this truly is not so Have no doubts about this In the northern country one Nābhājı, an avatār of Brahmadeva, wrote a very large book, called the lives of the Saints (Santacharitra) in the Gwālheri language One Uddhavachidghana of Māndesh also wrote a book called

Lives of the Bhaktas (Bhaktacharitra) Combining these two I have begun this Bhaktavijaya

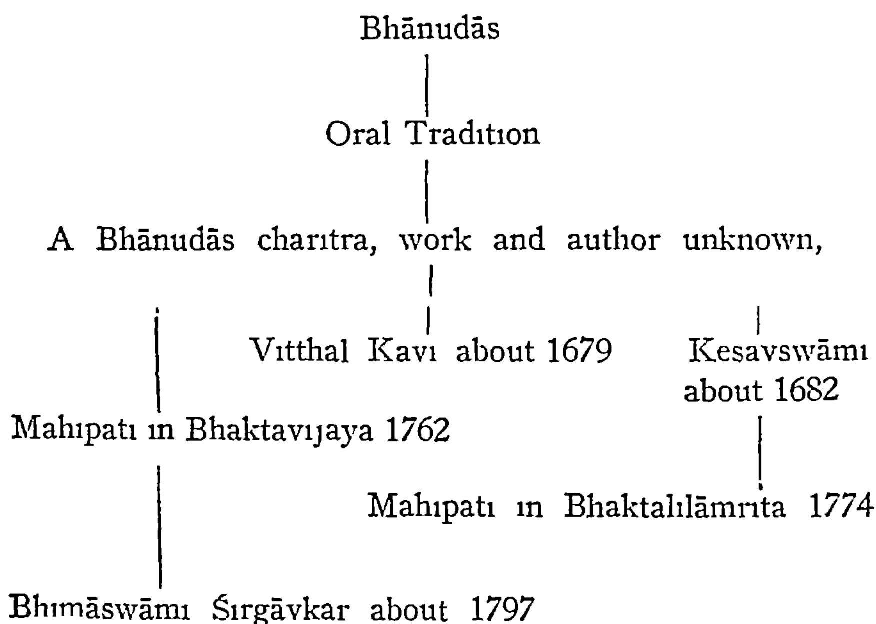
In his Santalilāmrita written to complete the stories omitted in his Bhaktavijaya 1 67-69 Mahipati says You may raise a doubt in your mind and say he has drawn on his own imagination. This is not so Listen. Great poet saints have written books in many languages It is on their authority that I write this Santalilāmrita If I wrote on my own authority my accounts would not be respected. The Husband-of Rukmiṇi who knows all hearts is witness to this

A like assertion is also made in his Bhaktalilāmrita 1 167 170 and one cannot question the honesty of Mahipati in his use of what he considered authorities. Compare also Bhaktalilāmrita 10 169-174 where his faithful following of written documents is again asserted his slight additional embellishments being compared to the good housewife who adds a little water to the fresh milk that it may suffice for her whole family

The works of Nābhāji and Uddhavchidghana may have been an inspiration to Mahipati to commence his Bhaktavijaya but their works as we know them to-day are too meagre to have been of any value to him in his detailed account of the many saints of whom he wrote His information therefore must have come from the many other books which were extant in his day It would not be safe to say that Mahapati did not draw from oral tradition in some cases but that that was not his ordinary method is clear from his own definite statements and from the results of a critical examination of his works

Turning now to his account of Bhanudas, and that of Viṭṭhal Kavi and Keśavswāmi it is clear that all three

originate in a common source, in the form of a written document That original source is, either, now not extant, or is yet to be found, in some private collection of manuscripts It was probably written, somewhere midway between the death of Eknāth (1609), and the poet Vitthal Kavi, who made use of it The above statement is of course an hypothesis, but one that, if true, clears away difficulties connected with the relation of the different original sources to one another With this hypothesis, the relation of the several accounts, may be graphically represented as follows



The unknown Bhānudās-charitra, suggested above in my hypothesis, was probably a part of an Eknāthcharitra, that also being now unknown Mahipati used it in his Bhakatavijaya account of Eknāth, as Keśavswāmi had also done before him But Mahipati in his Bhaktalilāmrita,

seems to have regarded Kesavswāmi a better authority so that in his Bhaktalīlāmṛta account of Eknāth, Mahipati draws his information from that source This hypothesis provides a needed key for the explanation of the differences in important details between the account of Eknath in the Bhaktavijaya and that in the Bhaktalīlāmṛta. When Kesavswami's text and that of the Bhaktalīlāmṛta are placed side by side the reader can have no doubt as to Mahipati's source for his Bhaktalīlāmṛta account of Eknāth It is to be hoped that this now unknown source from *which Mahipati drew his Bhaktavijaya account may yet be* discovered Could the author be Mukteswar grandson of Eknath whose Sri Khapdyākhyāna may have been a part of a now non extant Eknathcharitra?

BHĀNUDĀS.

Date of birth and death, about 1448-1513

As Mahipati's account of Bhānudās in the Bhaktavijaya is practically all that is known of the events of his life, the date of his birth and death are mere wise guesses From Eknāth's own writings we know that Bhānudās was his great grandfather He also informs us that Bhānudas died at the time of the birth of his grandson Suryanārāyana, the father of Eknāth (Eknāthi Bhāgavata 1 130-134) If the usually accepted date of Eknāth's birth is assumed to be 1548, then Mr Pāngārkar's guess (Eknath charitra p 21) that Bhanudas died in 1513 may be provisionally accepted So also 1448, as the date of his birth, may be provisionally accepted, since his life covered two generations, which would be allowing 65 years as the span of his life These dates are also given by Mr Bhave in his Mahārāshtra Sārasvata, 1st Ed p 100, note They are, however, only wise guesses

Information additional to Mahipati's account

From *Eknāth* (Eknāthī Bhāgavata 1 33) we learn that Bhānudās lived until the birth of his grandson Suryanārāyana Eknāth speaks of him as of a family line "loved of God" Hence we may assume that he was born into a religious and pious family.

Bhimaswāmi Shirgāvkar adds two stories in his account of Bhānudās not found in Mahipati's account These stories in substance are

1 In the straitened circumstances in which the wife of Bhānudās found herself, God appears in human form and supplies the household with food and money

sufficient for the rest of their lives Bhānudās immediately gives away all his property to Brahmans

2. Bhānudas feeling that the god Viṭhobā was ill disposed towards him adopts a ru e which ends in reconciliation.

At the end of Bhimaswāmi s account of Bhānudās and Eknath, he says that what he has written is from what he heard from the lips of the saints This may be interpreted to mean oral tradition which would perhaps more easily account for his deviations and his frequent anachroni ms.

Are the stories about Bhānudās history of fiction?

As has been observed in the general preface to this series, there have been no accounts from eye witnesses with one exception of the lives of these Marāṭha saints. First oral tradition and then tradition in oral and written form is the form in which we know their lives Very little light is thrown on them from contemporary hi tory which is exceedingly meagre. Oral tradition by additions and embellishments can make a man s life appear very different from what it was even if the stories are in harmony with man s ordinary life On the other hand because a story is told in a form that appears like fiction it does not mean that there may not be a historical fact at the basis of it Examples can be furnished of a tradition appearing in two forms the one fitting in with ordinary human life the other in a setting in which the miraculous appears The difference therefore, may not be in the historic value of the story but in the way of telling it.

In reference to Bhānudās in particular we have the small amount of information given by his great grandson

Eknāth This may be well taken as history All the rest which we gather from tradition falls under the second category of a possible historic basis, but of this there is no evidence, for or against

The attempt to find a historic basis for the story of Bhānudās bringing back from Vidyānagara the image of Vithobā, has not been as yet successful

Bhānudās as a Poet.

A collection of the Gāthās of the Marāthā poet-saints has been made by Mr Tryambak Hari Avate, and published by the Indira Press, Poona, under the title Sakalasantagāthā, in 1924 In referring to the abhangs of Bhānudās I shall for convenience use this edition In this collection there are 94 abhangs ascribed to Bhānudās Neither in this edition, nor in previous ones, does Mr Avate give any information as to the manuscripts on which the printed editions have been based Opportunities for textual criticism are, therefore, lacking, and the question of the genuineness of each *abhang* as being the work of Bhānudās, must for the present be an open one *Abhang* 78 cannot be by Bhānudās, as it shows an acquaintance with the traditions connected with his great grandson Eknāth *Abhangs* 90, 91, 92, give in concise form the miraculous deliverance of Bhānudās at Vidyānagara If these three *abhangs* are really by Bhānudās, they would have great historic value There is room for just suspicion that they are not by him A few of the *abhangs* in this collection are quoted not only by Mahipati, but long before him by Keshavswāmi, showing them to be a part of a collection of abhangs ascribed to Bhānudās, and well known, at that early date Modern editors of Marathi texts have done a great disservice to Marathi literature in

taking *abhangs* out of their original order as found in the manuscripts and arranging them according to subject matter This has made confusion worse confounded in the case of the text of Tukaram s *abhangs* and the same is true here of the *abhangs* of Bhānudās The science of textual criticism has not yet been applied to the texts of the poet-saints.

Assuming the genuineness of these *abhangs* as a whole Bhānudās appears

Firstly as an intense devotee of God, as represented to him in Viṭṭhal of Pandharpur Before the idol of Viṭṭhal he sang and danced. But to Bhānudas Viṭṭhal meant God as he manifested himself to the saint Puṇḍalik long before and now still manifesting himself in deeds of love and mercy That he identified Viṭṭhal with the Supreme Being is seen by the epithets he uses such as Life of the World (74) Creator of the Universe and the Ruler of all living things

Secondly as emphasizing the moral character of God he speaks of God s impartiality "It is my experience that God does not turn away from a suppliant be he king or subject be he of noble family or an outcaste (47) To him God was a forgiving God. O God forgive all my transgressions" (64) A Saviour 'Has it come to thy thought that I should descend to Hell? I a poor sinner have come to thee for refuge. Somehow carry me safely I am helpless hear my petition I Bhānudās would sing thy praise (61) God is called Father and Mother Thou Father and Mother are the Saviour of the universe (27) (71) God is a loving being (66) God is merciful (70) God is Saviour of the sinner 'I am a fallen fallen

sinner Thou art my saviour, O eternal Lord" (69), (72) God is "the helper of the helpless" (68)

Thirdly, in philosophy Bhānudās appears as a Vedantist, but he gives little space to its metaphysical side His interest centres in the *sagun* Iśvara, God conceived as a personal being, and especially as one who in frequent *avatārs* has made himself very close to needy humanity, as saviour (27, 69, 71, 72), helper (68), and friend (53) Though God, with qualities, understandable by men, (sagun), is identified with "the Eternal Brahma" (74), with "the Brahma described in the Vedas" (10), it is the *sagun* Iśvara, manifested in the various avatars, and especially dear to him in His manifestation as Vitthal at Pandharpur, that excites Bhānudās' enthusiasm As a Vendantist, Bhānudās was a rigid monotheist As a traditionist, he wholeheartedly accepted the theory of the Supreme Being, being both, *nirgun* and *sagun,* without qualities, and yet with them All *avatārs* were of the one *sagun* God, and to be indentified with one another Vitthal, Rām and Hari, were but the names of those manifestations of God, which at different times and under different conditions, made himself known and felt as the Saviour and helper of man

Fourthly, Bhānudās' moral point of view Necessity of a clean life "Unless there is felt the defiling nature of the desire of another's wealth or another's wife, there can be no pure religious life" (45) He bemoaned the fickleness, and sensual tendencies of his own heart "My heart is so fickle! I cannot restrain it It is pestered by sensual desires The power of wrong thought has become tremendous The six enemies of the soul attack me from all sides The power of right thinking has become weak, and the will to do what is right has disappeared O Hari, Thou

who pullest the strings of human thought have mercy on me, Bhānudās" (60) Of himself as a sinner he often speaks Because I am a sinner I have come as a suppliant" (67) 'I am a sinner and a wrong doer' (81) (69) All the requests that Bhānudās made of God were spiritual requests Of worldly things he had no desire I will not engage in the painful business of providing for my body Do Thou satisfy my hunger from what may be left over from the favours given to others (77) Of giving and taking I want no more My desires have been satisfied (69) As the bumble bee seeks the pollen as the bee seeks the honey so my heart seeks this God Panduranga Says Bhānudās take me to Pandhari and make of me a glad offering to Vithobā (19) A transgressor in all things I a fallen sinner come to Thee as a suppliant Do not turn me away Says Bhānudas fulfil my desires O Pāṇdurang helper of the helpless (59)

The English translation of Mahipati's account of Bhānudās

In the following translation of Mahipati's account of Bhānudās as given by him in the Bhaktavijaya chapters 42 and 43 I have endeavoured to be as literal as possible consistent with the usage of the English language In some cases I have had to be less literal and less idiomatic, for the translator has to meet serious difficulties arising from a large number of causes With all its possible defects I trust that, this story in its English dress may awaken a wider interest in this Marāṭhā poet-saints And if this should take place I shall feel myself fully rewarded for the labour which I have so gladly put upon it.

Aside from interest in the story of Bhānudas I trust that there may be aroused greater interest also on the historic and textual problems for it may yet be that there are

hidden away in private collections, or in *maths,* manuscripts not yet available, but which, if found, might throw additional light on this early Marāthā saint, who lived four hundred years ago

INVOCATION

1 Obeisance to Sri Ganesa. Obeisance to Sri Kṛishṇa Victory! Victory to Vāsudeva Lord-of the-Earth Lotus eyed one Husband-of Rukmiṇi Giver-of happiness to-his-Worshippers without whom there is no happiness 2. Vic tory Victory to Him of the Lotus-navel whose form is the Universe Father of the Creator Lord-of Heaven Radiant-of form Dwarf-shaped Indescribable-by Vedas-or Śastras 3 Victory to Thee Unlimited-universal-arm the all seeing eye, He who-fills universal space Thou who hast spoken in the words of the Vedas 4 O Thou whose-form is Radiance Lord-of the-senses because Thy worshippers cannot fully know Thee Thou didst take a *sagun* form and set them to worshipping Thee 5 O Lord-of Lakshmi Thou becomest to them whatever they desire just as a mother of graceful carriage leads her child along holding it by the hand 6 Her heart rejoicing in the sweet prattle of the little lisper She speaks back to it in the same pratl ing way kissing it in her love. 7 The same thing happens to Thy bhaktas who lacking knowledge praise Thee in foolish babbling words and Thou Life-of the-world in Thy loving mercy makest Thyself as simple to them

THE BIRTH AND BOYHOOD OF BHĀNUDĀS

8 In the last chapter there was recorded the deeply interesting story of the life of Mṛityumjaya in which you, Hearers became absorbed as you listened. Such is the infinite glory of the Saints.

9 Now it happened that the Sun already manifested himself as an avatar at Pratishṭhāna. And I would that

you, a good people, would listen with loving attention to the following interesting story 10 To a wise, holy, and pious Brahman, a worshipper of the Sun, there was born the treasure of a son, to the great delight of his heart 11 Day by day the boy increased in stature In due time the ceremony of the sacred thread was duly performed His father and mother bestowed on him boundless love

12 It happened one day that in assigning him the task of studying the Vedas, the father showed anger From fear of that anger the boy sulked 13 He left the house He made great efforts to find a place in which to conceal himself, and at first failed But suddenly in his wandering his eye fell on a deserted temple 14 This temple lay hidden under ground People did not visit it, so the boy at once entered and remained there in hiding 15 There was an antique image of the Sun in that temple, and the boy at once prostrated himself lovingly at its feet 16 Seeing the boy's devotion the Sun was pleased, and said to himself "Although this child is ignorant, his heart has firm trust in me" 17 The Sun then assumed human form, and approached him He gave the boy all the milk he could drink, and gave him the assurance of his protection from all fear 18 He said to him, "Let your heart be without fear Keep Śrī Pāndurang in your remembrance If you should ever fall into any distress, at your call I will immediately be present with you"

19 Turning now to the father and mother, who with sad hearts were searching for their son, it happened that seven days passed, and yet they had not found him 20 But one day the Brāhman's son stepped outside the temple There happened to be there one of the Twice-born, and he spied the lad 21 He called out to him, but the boy

at once ran back into the temple The Brāhman then came into the town and related the event to the father 22. The father and mother rejoiced to think that their son had been found and taking some of their townspeople with them started to find him 23 There in the forest they discovered to their surprise a deserted temple They lighted torches and bravely descended into it 24 As they entered they all saw the image of Nārāyana and the Brahman s son sleeping with his head on the feet of the image 25 The father and mother bent over their on and drew him to their lotus hearts exclaiming How has it happened that you have survived in this place all alone? And tears flowed from their eyes. 26 The people then asked him 'How have you kept yourself alive here? For your hunger and thirst you surely could not obtain food here" 27 He replied A supremely glorious radiant Brāhman has appeared to me here He has fed me with milk and thus saved my life 28. Hearing these words of the child all marvelled exclaiming Evidently seeing the child s trust and devotion Suryanārāyana has manifested Himself to him. 29 And it was because the Sun had manifested this delight in the boy that he was given the name of Bhānudās (Slave-of the Sun) The parents taking him on the hip returned to the town 30 They remarked to one another 'It is God who has saved his life. Let us forbear speaking to him in harsh words Nārayaṇa, in His mercy has given us this gift of a son. 31 Whatever events are fated to occur they will take place in time Why should we needlessly distress his heart. 32. Thus comforted in mind the parents let affection govern them. We will not assign him the task of acquiring knowledge they said lest he should again sulk and leave us. 33 They now made search for a bride and

had Bhānudās married But in the passing days Bhānudās devoted himself entirely to the worship of Śri Hari

BHĀNUDĀS BECOMES AN UNWILLING PEDDLER OF CLOTH

34 When the allotted life of Bhānudās' parents had come to an end they passed away Bhānudās, however, without concern for consequences was unwilling to engage in any worldly occupation 35 He would serve no one for remuneration, he would engage in no trade or commercial dealings, he would have no borrowing or lending of money, he refused ever to enter the king's service He wished only to be occupied with the worship of Pāndurang 36 There was need, however, in his home for food and clothing His wife moreover was distressed in mind And although he had children, yet he lived indifferent to all worldly needs 37 A few men of influence, however, came together to speak to Bhānudās on his affairs "Your wife needs food and clothing," they urged, "but you seem unable to comprehend this 38 While your father and mother were living they bore on their own heads the burden of your worldly necessities But what is going to happen in the future, if your mind continues indifferent to these things? 39 It is also true that you have not acquired much learning Hence we make you a certain proposal Let your ear listen to it with respect 40 We will supply you with a hundred rupees in cash Buy cloth and peddle it 41 From the profit you gain, you will be able to provide your family with food and clothing Carefully preserve the principal and return it to us gradually as you may find it convenient"

42 These men then went to the market, purchased cloth and handed it over to Bhānudās These men had

other peddlers under them and Bhānudās was committed to their care. 43 "When you go to the market place take him along with you" they said "Seat him at your side and put him in the way of gaining his livelihood" 44 The peddlers listened to the words of the men and consented. They took Bhānudās with them and seated him beside them 45 They taught him their secret numerical code mulu (five) udanu (three) angolu (ten) kevala (one) kaṭhi (twenty) pavitru (seven) 46. selu (six) poku (four) dhakar (one thousand) āvāru (two) and other numerals They explained to him about the cloth and how to sell it. 47 How one should carefully protect the principal and what pains should be taken to tell a price that would yield a profit How also if one tells the exact truth one will certainly meet with loss. 48 To this last advice Bhānudās replied 'I will never so long as time lasts speak an un truth I will speak only the absolute truth 49 At this all the peddlers laughed. It is evidently written on his forehead that he must live by begging" they exclaimed 'This explains why it is that he will not listen to anything we say His name should rather be Poorman. 50 One cynically remarked Let him once get the taste for gain Then he will utter falsehoods in plenty One has never seen any one favoured by Fortune who speaks the truth in his business relations. 51 How true it is that one who is born blind thinks that all men are blind. Even savory food seems bitter to one bodily sick 52. So it is that the man who is false in heart sees no one true. As a man s heart is so others seem to him

53 But Bhānudās showed great courage He refused to utter any falsehood in his business The result was that every one marvelled at it and people flocked to his stall. 54 If a customer asked him about the cloth he would tell

him the exact cost price to him, and the profit he was asking on the principal He gave them but one answer 55 "If you approve of it take it If not, pass to another stall" This is all he would say to them, and then continued his repeating of the names of God 56 And all came to recognize the truth that God does fill man "Bhānudās will never even to the end of time speak an untruth," they declared 57 Customers appreciating his truthfulness all came to him The other peddlers, dishonest in their dealings, had to watch the marvel from where they were 58 They began to murmur, "That we have given him a place beside us has been to our injury" And hatred now arose in the hearts of these evil doers 59 "He sits beside us and draws away to himself our customers," they cried "(Hypocritically) we look him boldly in the face, but within we burn with rage to no avail" 60 Another remarked, "He throws a spell on people That is why they have become bewitched They pay down the price he asks, and no one even haggles over it" 61 Still another observed, "People have come to believe in him, and that is why they patronize him We are untruthful We are the slaves of worldly desires And God does not approve of this" 62 Finally one said, "Let us now speak the truth" To this another objected, saying, "Though we should do so, no one would regard us now as really worthy of confidence 63 Once character is fixed it continues the same through life This we see exemplified in Bhānudās before our very eyes 64 A dog may be sitting quietly in the house Thieves may come and steal away the bread The accusation, however, will fall on the dog, for no one could know by intuition who really took it 65 A tiger may be lying down peacefully, but it will be said he is crouching to spring and kill A miser may become an ascetic, but it will be said that he

has started out on a course to deceive. 66 An adulterer may indeed visit sacred watering places but it will be said that he is in search of others wives A cat may be lying perfectly quiet, but people will remark that it is looking for a rat. 67 So it is with us. Our whole life has been spent openly in the sight of others speaking untruths. And now though we should act with honesty people will say 'This is useless hypocrisy 68 Bhānudas began before our very eyes with a very small business in cloth, and now he has become a prosperous man God has been his helper 69 We make great effort, but we are unable to obtain sufficient bread to satisfy our appetites Our creditors come and sit at our doors What are we to do? 70. Ever since we gave Bhānudās a place beside us we have become bankrupt. He has drawn away all our customers and we are now in distress

BHANUDAS TURNS AWAY FROM WORLDLY AFFAIRS

71 One day all those peddlers started on their way to a distant market place. Their journey ending they put up in a temple precinct. 72 Bhanudās the Vaishnava bhakta had also come along with them to that market place, and as usual had placed his stall next to theirs. 73 Now it happened that a Haridās had come to that same town and had arranged for a kirtan that very evening An invitation had been passed around the town that all should come to the recital. 74 When Bhanudās heard of this he was filled with great delight. 'To-day is an auspicious day the eleventh of the moon" he exclaimed, 'I must go and listen to the kirtan." 75 Bhanudās invited the peddlers to go with him to the kirtan. (As they refused) he said

to them, "If, because of laziness, you are unwilling to come with me, you will at least be sleeping beside our wares 76 So protect my stall, and care for my goods with yours" This request of Bhānudās made them very angry 77 "You have become God-crazy," they sneered "You are forever telling the truth Now go to this Hari recital, and take your goods along with yourself 78 We are all wearied, and are going to sleep Seek some other place for your stall, where you can display your wares 79 There are thieves around here, and we wish for no words of blame from you We cannot understand what gain is going to fall into your lap from going to this kīrtan" 80 Bhānudās replied, "Well, let my goods remain here or be stolen, (I care not) My heart is fixed on Pānduraṅg I will never desert him" 81 Thus remarking, Bhānudās, the Vaishnava bhakta, left his goods as they were and hastened away, soon reaching the place where saints were gathered to listen to the kīrtan 82 With his heart full of joy he made a *namaskār* to the Haridās, "Happy is this occasion," he said, "the eleventh of the moon" He then embraced the saints 83 The Vaishnava sang lovingly the Rām and Krishna stories that bring salvation to mankind Bhānudās listened with great delight, for he had a great love for them

84 In the mean while the evil minded peddlers sat beside their wares and planned as follows "Bhānudās has left his wares here and has gone to the kīrtan 85 Let us therefore play a trick on him Unknown to him we will let his pack-horse go loose, and throw his bundle of cloth into a ditch 86 When he comes back to ask us about it, we will say, 'Thieves came while we were in deep slumber, and stole it without our knowing of it' 87 He will then go back to his own home, and we can then divide the cloth here among ourselves" Having thus planned, these evil

men let his pack horse go loose 88. There was a deep pit near by and into it they threw the bundle of cloth They clapped their hands over the deed and said to one another 89 "Since Bhānudas has been with us he has acquired wealth while we have become poor All customers go to him. 90 Now all our anxiety is gone. Without the use of medicine the itch has disappeared In this manner these evil men talked the matter over among themselves 91 Just as Duryodhana rejoiced in his heart when he robbed Dharma of his wealth so these evil minded peddlers rejoiced in their hearts

92. But when the Husband-of Rukmini saw the calamity which had befallen Bhānudas He immediately arrived on the scene saying to Himself "Bhānudas is sitting listening in the kirtan in fixed contemplation. 93 These evil minded men have conspired together and thrown his wares into the pit What plan shall I follow said the Life-of the World to Himself 94 His pack horse will wander away somewhere. Where will he then look for it? *He has put aside fondness for worldly things and gone* mad after my worship. 95 Thus thinking to Himself Pandharinath assumed the form of a Brāhman Finding the pack horse near the market place he sat down holding it. 96. He who reclines on the serpent in the Ocean of Milk He on whose feet Lakshmi meditates He who espouses the cause of his *bhaktas* Captivator-of the-Heart He sat holding the horse 97 He who does not come quickly even into the mental conception of the Yogis as they sit in meditation He the espouser of the cause of his *bhaktas* Lord-of the-organs-of Sense He sat holding the horse 98. He Srirangа who cannot be attained by religious rites sacred places austerities or yoga, He Pāndurang He who gave his promise to Pundalika He sat

holding the horse! 99 He, the father of Brahmadeva, the creator of the limitless universe, caught the horse of Bhānudās as it was wandering about, and sat holding it in the public square!

100 In the mean time the peddlers were sitting in the temple precincts reviling Bhānudās "He will soon come back to look after his wares," they said 101 "When he hears what we tell him has happened here, he will become greatly agitated" As these villains were thus talking among themselves the Dark-Complexioned-One became very angry 102 And while the Life-of-the-World was expressing his anger, suddenly thieves approached They robbed the peddlers of their goods and gave all a severe beating 103 They loosened all their pack-horses and took them all away And now the peddlers sat weeping "We persecuted Bhānudās" they said, "and Pāndurang has made us experience the result" 104 One remarked "According to our *karma,* so are our minds We certainly lack knowledge We have not used forethought" 105 Still another remarked, "Fortune has played us false Therefore we performed this loathsome act Bhānudās is a single-minded *bhakta* With no gain to ourselves we have troubled him" 106 They made now a loud outcry, but no one came running to them from the town The Husband-of-Rukmini skilled in the use of *māyā,* had cast a spell upon all

107 Turning now our attention to the kīrtan, there were heard their shouts of joy The drum and the *vinā* gave out their sweet sounds The air was filled with the music, while the names of God were being acclaimed aloud 108 The night was now lacking four *ghatikās,* when the Vaishnava sang the final hymn of praise, waving incense reverently before the Husband-of-Rukmini Sweetmeats

were then distributed 109 Bhānudās made his obeisance to the Haridas and started back to his lodgings Suddenly he saw a Brāhman sitting by the wayside holding a horse 110 As he was passing by the horse neighed How happens it that my horse is here he said to himself I cannot understand it" 111 Just then the Brāhman who had thrown his scarf around the neck of the horse and was sitting holding it by it saw Bhānudas, and suddenly vanished from sight 112. As Bhānudas saw this marvel he was overwhelmed within with wonder but leading the horse along he arrived at his lodgings 113 Here he found the peddlers weeping aloud Asking them what the trouble was about they made full confession to him 114 We evil-minded wretches sought to do you harm We threw your bundle of cloth into yonder pit and let your horse loose 115 When it was the second watch of the night thieves appeared and robbed us of our all. Now to whom shall we go and complain of the ways of destiny? 116 All our horses and bundles of cloth are stolen We have also received a severe beating And now it looks as though our business has come to an end 117 We have lost all of our principal God has protected yours We threw your bundle of cloth in yonder pit. Let us all now go and care for it 118 When Bhānudās heard their story his heart melted. I think he said it must have been the Husband-of Rukmini who was sitting holding my horse. 119 Botheration! All this worldly business is without real value. It is no store-house for the happiness of the soul Worthless wretch that I am! I have been seduced. 120 Think of it! That He Fair-of-complexion delicate with the eyes of a lover clothed in the yellow silk robe Life-of the-World in the form of a Brahman should be sitting holding my horse! 121 No longer will I engage in a

business that brought weariness to Pandharināth" With this repentance in heart he then addressed the peddlers 122 "Let your minds be at rest Thieves have beaten you, but let not your hearts sorrow" 123 Then drawing the bundle of cloth out of the pit he distributed the pieces of cloth among them Bhānudās further offered to them his horse and his money, and then left them

BHĀNUDĀS BECOMES AN ASCETIC

124 He returned to his home, and there devoted himself entirely to the worship of Hari He put aside all thought of whether he was being honoured or dishonoured He spent his life singing in *kīrtans* the attributes of God 125 He refused to enter any one's service He would not let his mind be involved in the anxieties of worldly affairs Though he had a wife and children, yet he acted with perfect indifference to worldly things 126 It became his custom in the months of Ashādh and Kārtik to lead bands of pilgrims to Pandhari On the sands of its river he would perform *kīrtans,* accompanied by cymbals, drums and loud acclamations 127 Being gifted with the poetic art, he would compose verses in different meters and offer them as incense to the Dark-complexioned-One His heart was a spring of love In his *kīrtans* his voice would choke with emotion 128 When Bhānudās stood up to perform his *kīrtans,* tears of joy filled all eyes And the Husband-of-Rukmini, seeing this love of theirs, would himself come there and dance 129 Wicked men, evil-minded, and the ignorant, even they, as they listened, became filled with love, and would exclaim, "We could listen forever to these enlightening *kīrtans,* sung by his lips 130 How false. indeed are the illusions of this worldly existence. How

perishable are these bodies of ours! And as these listeners gained in knowledge, they began to love all creatures.

131 Adopting the non begging method of the ascetic life Bhānudās accepted such food and clothing as were voluntarily offered to him His own lips asked nothing of any one. 132. The idea of mine and thine had now no meaning to him. He realized the unity of all creatures He had put aside all thought of differences. 133 Thus Bhānudas mind was characterized by utter indifferences to worldly things. And he spent his days and nights in the joy of his heart in the worship of Śri Hari

134 In the next chapter we shall listen to the story of the taking of the Saviour-of the-World by the king Rām rājā to Vidyānagara. The intelligent listener to this story will feel joy within his heart. 135 You saints and good people in this divine assembly! Mahipati stands in your presence with a handful of flowers in the form of Marāṭhi verses 136. Swasti! As the Lord-of the-Earth listens to this book, the Śri Bhaktavijaya, He also will be pleased. Loving devoted *bhaktas* listen then to it. This is the forty second delightful chapter It is an offering to Śri Krishna.

CHAPTER 43

1 Obeisance to Śri Ganeś Obeisance to the Son-of-Vāsudeva. Listen you hearers good and loving people. To-day the Wishing tree has come to fruit. These intensely interesting stories of the saints are now revealed to you enlightening and beyond compare 2 I would have you know the indescribable glory of Vishṇu the limits of which even Brahmadeva does not know and of which the

Vedas also are ignorant, a glory which is love beyond compare 3 Those to whom good deeds are the supreme thought, they finally attain the abode of Brahma Those who perform sacrifices go to Indra's heaven 4 Those who have confidence in ancestral worship will finally live and move in the abode of those ancestors Whatever God men worship they finally reach His abode 5 Those who worship the evil demons become like them after death So those who give ear to the stories of the saints will finally attain Vaikuntha (the Heaven of Vishnu) 6 The moment Chakrapāṇi sees his *bhaktas* in distress He comes to drive it from them, and finally giving them his own four-armed form provides them a place in the home of full-union-with-God 7 Such a promise Pandhari has given in connection with this book Therefore, O Hearers, listen with a reverent and loving heart

8 At the close of the last chapter we saw how the Husband-of-Rukmini revealed himself to Bhānudās, and how deciding to become free from all worldly desires, Bhānudās gave up his commercial affairs

THE KING OF VIDYĀNAGARA HEARS OF THE GLORY OF VITHOBĀ

9 Now listen to the following tale There was a Brāhman living in the sacred city of Pandhari Feeling the desire in his heart for money he started on a country to country begging trip 10 Visiting many towns and cities in his journey, he arrived finally at Vidyānagara Entering the city, he thought to himself, "I must meet the king" 11 So the Brāhman took his bath, performed his devotions and then attempted to enter the palace The doorkeeper would not let him go inside, however He said

to him Just wait here a little while. 12 I will at once bring the king's permission then sir you may enter within the palace. The servant returned from informing the king and the Brāhman then entered within. 13 Ram Rāja, when he saw the Brāhman, bowed and worshipped him The Brahman felt exceeding joy and exclaimed, 'Blessed are you, O King the very image of Charity 14 The king then enquired 'From whence have you come sir? With what desire in your heart have you come? Please tell me. 15 To this enquiry of the king the Brahman replied with joy thus The sacred city of Paṇḍhari is a most wonderful city It is there that I dwell 16 I have heard of your generosity and have hastened here begging from country to country on my way The king listened to his story and felt keen pleasure. 17 The king replied to the Brāhman 'Let your mind be at ease. I am going now first to my bath, and then to the worship of the Goddess 18. Come with me and see her temple. The temple glitters with gold. I shall make to her the various offerings, and present her with the *tulsi* leaf 19 The Brāhman was delighted with this conversation with the king and accompanied him as he went to worship the Goddess 20 The king had planted costly flower gardens around the temple. In the inner temple he had placed the image of Ambikā. Here he now performed the appropriate ceremonies of worship 21 These were accompanied by the loud noise of many musical instruments. While the king performed his part of the worship the Brāhmans repeated *mantras* The loud noise was a joyful one. 22. In worshipping the Goddess they used the sixteen rites they clothed Her with garments and adorned Her with jewels. Thus adorned with these various divine jewels the Goddess looked beautiful. 23 They perfumed her with sandal oil and other

scents Around her neck was placed a garland of flowers With incense and lights the king made his offerings 24 Lighting the five lamps he waved them before Mahāmāyā, and fell at Her feet, making a prostrate *namaskār* 25 After distributing gifts the king sat for a while in quiet contemplation He then entered into conversation with the Brāhman from Pandhari

26 "You see," said he, "you may hunt throughout the three worlds, and yet you will not find a divinity the equal of Rājāi I have never seen or heard of her equal Blessed is Her boundless marvellousness! 27 You also see with your own eyes this beautiful temple It is plated with silver Around it I have planted this flower garden, that I may worship the Mother-of-the-World with flowers 28 All the people of Vidyānagara come here to worship Her I have commissioned my ministers to Her service The special rites of Worship I perform myself 29 You live at Pandhari, but its glory cannot be equal to that here It is hardly possible that Pāndurang can be worshipped with such pomp as Rājāi is worshipped here 30 When it is poor Brāhmans who have to do the worshipping how can they provide such garments and adornments as those I provide" The Brāhman listened to these words of the king, and his heart became filled with anger

THE BRĀHMAN EXTOLS THE GLORY OF VITHOBĀ OF PĀNDHARPUR

31 "Kings of kings," said he, "you, in your vain pride, without even having seen Pandhari, boast of your own divinity as alone great 32 You have plated the temple with silver, and you proclaim to men that ornamentation But our sacred city was built by Viśvakarmā, and plated

with gold 33 There are forests there of the Wishing-tree Touch-stones and wishing stones lie about like common pebbles. Divine floating banners flash everywhere like lightning 34 There are herds of wishing-cows there. The tul i altars are set with jewels. And here loving Vaishnavas joyfully perform kirtans 35 The river Chandrabhāgā is there flowing with nectar She is the mistress of all sacred waters. By the mere sight of her men become freed from this worldly existence and attain Heaven. 36 The beautiful Rambhā and Tilottamā come and dance on the eagle-platform. Gandharvas sing by the door of the temple and space itself overflows with their music 37 The God-of Gods the Husband-of Rukmini who was living blissfully in the Ocean-of-milk when He saw his *bhakta* Pundalik there He came at once to that spot. 38 And Chakrapāṇi placing his hands on his hips has remained standing there If he sees any of his *bhaktas* in distress He immediately comes in person to their relief 39 Lakshmi even becomes ashamed of Herself as Her eyes behold His glorious form Ten millions of suns hide themselves away before the glory of His crown 40 Fair of complexion, delicate in form holding the bow his yellow garment tucked tightly about him his glorious bewitching face is adorned with the divine earrings of alligator shape. 41 In order to see this form of his with their own eyes, Indra and the three hundred and thirty million gods, stand constantly before him with hands palm to palm and *reverently and lovingly praise him.* 42 He whose name the Dweller in Kailas repeats to himself day and night He whom the Vedas and Śastras describe He whose limits Brahmadeva even does not know 43 He whom the Serpent praised with his thousand mouths each tongue splitting into two and then settled into queitude. 44 Such an one is the

divinity Pāndurang Such is the holy city of Pandhari, Such is the purifying water of the Chandrabhāgā Nowhere else are such to be seen in the three worlds 45 Without first paying attention to all this, you vainly praise your own works of ornamentation Rājāī is your family goddess, but I care nothing for her 46 Why! She comes regularly to Pandhari and there she performs the service of sweeping the temple and smearing it with cow-dung" As the Brāhman thus spoke the king became furious with rage

THE ENRAGED KING THREATENS THE BRĀHMAN

47 "Before my very face he has insulted the deity whom I worship," the king exclaimed "Heedless of what he is doing, he sings the praise of his own deity 48 I ought to put him to death, but being a ruler I would be blamed So I will punish the Brāhman and drive him away to regions out of the city 49 The king, therefore, said to the Brāhman, "You have spoken falsely I certainly have never heard of this golden Pandharpur 50 And this Goddess, Rājāī, who continually remains here where she first revealed herself, you, with your own mouth have called her a slave of Pāndurang I am going to punish you, and drive you away into the jungle" 51 The Brāhman replied, "Hear, O king! I have told you the exact truth, You should come at once to Pandhari, and see the Husband-of-Rukmini for yourself 52 His glory is ten million times as great as I have described it If (after coming to Pandhari) you do not see it to be so, then you may rightly punish me 53 So long as you have not seen the God-of-Gods, this Rājāī seems to you to be great, just

as a lamp light seems bright only so long as the sun has not arisen. 54 So long as one has not seen the elephant of Indra other elephants seem great The stars seem bright only so long as the full moon has not arisen. 55 One praises other juices only so long as one has not obtained nectar So long as one has not seen the ocean a river seems extraordinarily great. 56 Until one has seen a forest of Wishing trees one delights in a mango grove. Until one has listened to the wisdom of the Vedanta, one is pleased with heretical doctrines. 57 So long as one has not seen the mountain of gold so long it is brass that glitters. So until one has seen Paṇḍharinath one is satisfied with other deities 58. The king listened and responded 'I will at once hasten to Panḍhari and if I see there things just as you have described them to me then only will it be well with you O Twice-born. 59 But if you have told me untruths then I shall immediately punish you The king then commanded his ministers to prepare the equipment for the journey

60 Accompanied by horses elephants chariots palanquins and a small army the king started on his journey that he might see Pāṇḍurang 61 They marched along to the sound of many musical instruments Behind them all, walked the Brahman thinking to himself The Husband-of Rukmiṇi will, either protect me from humiliation in my need or He will disregard me. 62 If the king does not see things as I have described them to him he will undoubtedly punish me. 63 So bringing the image of Pāṇḍurang to his mind he praised him from his heart, and prayed, O Thou who tenderly carest for *bhaktas* Husband-of Rukmiṇi come to my rescue in this hour of my need. 64 I your Brāhman helpless and poor went on my country to country begging journey Through the

proclaiming of Thy name I have gained support for my family 65 O God, The saints of old have proclaimed Thy wondrous renown And I have but described the same renown to the king, but he is unable to regard it as true 66 The king has become angry at what he calls an insult to his family Goddess, and he is now on his way to witness for himself, O Pāndharināth 67 I have related to the king what Pandhari really is It is only in this Kaliyuga that it seems to men to be built of earthen walls, for there is no essential difference (between gold and earth) 68 Just as coins buried by some ancestor appear to the luckless man as mere charcoal, so Pandhari, though really golden, seems otherwise through a wrong conception 69 As the saints of old have described Pandhari, in those same words I have described it But now if the king does not see Chakrapāni as I have portrayed Him, he will punish me 70 Then I shall commit suicide, and the words of the saints will be proved false Moreover, when good people will hereafter read about the glory of Pandhari, they will not believe it 71 O protector of the helpless, Husband-of-Rukmini, in this my present distres come quickly to my rescue

This appeal of the Brāhman for mercy, made the Saviour-of-the-world aware of his need 72 He thought to Himself, "Because the Brāhman has extolled my profound renown, he is being dishonoured, so I shall have to make things seem as he has described them" 73 And with this the Holder-of-the-Bow said to Rukmini, "The king of Vidyānagara is hastening here on his way to see us 74 Pandhari in reality excels all that the city of Dvārakā was We must show this to the king in the twinkling of an eye, and thus remove his doubts 75 If we do not do this, the Brāhman will be punished He will then take his own life

Our reputation will suffer loss and the saints and good people will laugh at us" 76 The Mother-of the-World after listening to these words made at once a *namaskār* at His feet, and said 'I shall bring here at once the buildings of Heaven and show them to the king 77 No sooner did she think this than in less than a moment it all took place, and by so doing the Life-of the-World, expert in the use of Māyā magnified the glory of his *bhakta*.

THE KING HAS A GLORIOUS VISION

78. Now let us turn to Rām Rajā as he was hastening along and arriving near Paṇḍharpur and while the Brāh man in great fright was imploring the aid of the Husband of Rukmiṇi 79 Rām Rājā called to the Brāhman into his presence and said "If you do not now satisfy my doubts I shall bring you to dishonour 80 He called for an elephant to be brought to him, and seated himself on its canopied seat. (From this height) he gazed at the city of Panḍhari and saw a strange and marvellous sight. 81 Just as the constellations appear about the full moon so around about the pinnacle of the temple lustrous buildings seemed to glitter 82. As the king saw this wonder he was overwhelmed with amazement, and exclaimed 'Paṇḍhari looks exactly as the Brāhman has described it to me. 83 Repentant in heart, the king descended from the elephant, and making a prostrate *namaskār* to the Brāhman said, 84 'I see before me exactly what you described to me It was my ignorance that made me proud, and led me to wrong thoughts. 85 With these words the king again made the Brāhman a *namaskār* and freeing his mind of all ill feeling he sat at his feet. 86 The Brāhman himself was also amazed, and exclaimed 'The Husband-of Rukmiṇi has indeed come to my rescue. The three-worlds could not

contain his joy, and with love he sang His praise 87. "Chief among *bhaktas* and their head-jewel was Pundalik," he sang, "and Chakrapāni came from Dvārakā to see him. 88 Of all the sacred waters the Ganges is considered the chief, and yet the Chandrabhāgā surpasses her By the mere sight of her the world is purified She permits no place for pride 89 It is true that the Life-of-the-World dwells in such places as Mathurā, Gokul, and Vrindāvana. Śri Krishna resides also in Dvārakā for the sake of his *bhaktas*. 90 But to me the glory of this sacred place seems incomparable" Thus with utter abandonment the Brāhman in his love sang of the glories of Pandhari 91 The king now had cymbals and drums brought and made a celebration He gathered together the Vaishnava *bhaktas*, and loud was the joyful noise they made 92 As the king continued gazing, he saw before him a forest of Wishing-trees, and touch-stones, and wishing-stones lying about like pebbles

He approached the open lands around Pandhari 93 Here there were innumerāble wishing-cows all round. The king amazed, ejaculated, "Blessed are these infinite wonders" 94 Holding the Brāhman's hand the king continued gazing He saw the resplendent city of Pandhari and his eyes were dazzled by it 95 He saw various birds sitting on the trees, singing in their delight Swans and peacocks danced, strutting about in their joy 96 Ascetics were performing their austerities Brāhmans were studying the Vedas The *bhaktas* of Vishnu with drum and vīnā were singing His praise 97 Temple-women, collected here and there in groups, were dancing, thereby compelling eyes to stare at them, and infatuating sensually minded men 98 Here and there saints were sitting discussing the supreme Soul, and as they experienced absorption into that Soul

they embraced one another 99 One hundred and eight sacred rivers taking a bodily form came and bathed in the Chandrabhāga and were purified and this took place while the king was looking on. 100 A golden tulsi altar had been erected studded with gems and the tulsi adorned with garments and jewels was being worshipped by men and women. 101 The king having first bathed in the Bhīma rathi then went to see and worship the God and behold Indra and all the other gods were also there, beholding the Lord-of Pandhari. 102. All the eight supernatural Powers as slaves were personally serving about the God Suddenly the king recognized Rājaī amongst them 103 She is our family Goddess whom we adore in our worship in Vid yānagara he exclaimed and she is sweeping the dooryard here at Paṇḍhari! The king was amazed. 104 Udo! the king called out to her and began immediately to ques tion her Mother he asked why are you here? You are here sweeping with your own hands! 105 Bhavāni replied 'You hold vain pride in your heart Endless female slaves like myself come here to Paṇḍhari to serve 106. Here to this dooryard of Pundalik all sacred waters come and prostrating themselves on the ground thereby becoming immediately pure let their waters flow 107 Still amazed, the king looked further and saw to his surprise Narad rishi and Tumbara singing the God s praise. 108. Males and females with four arms were seen as actual beings. The king threw himself prostrate before them in the fulness of his joy 109 Both the Gods Vic tory and Conquest, holding weapons such as the shell disk and others stood before the temple door Divine banners flashed like lightning in the heavens.

110 After prostrating himself on the ground the king entered the temple. As he saw the light from the God he

had to close his eyes, and hold on to the hand of the Brāhman 111 Then there met his gaze the *saguṇ* form of the Fair-Complexioned, Delicate-one, Lotus-eyed Clothed-in-the-yellow-silk-robe, Lotus-eyed, Smiling-faced, Life-of-the-World 112 That form which is the object of the Yogi's meditation, that form which the Five-faced contemplates in his heart, that form, which when one attempts to describe, all descriptions are seen to fall short of reality 113 When describing the taste of nectar what other sweet juice is there with which it can be compared? So the God-of-Gods, the Husband-of-Rukmini, though he can be seen, cannot be compared 114 Those who are his *bhaktas* can see Him with their eyes They alone, through actual experience, know the marks by which He is to be recognized The mere wise, who undertake to praise Him, become as dumb as the Vedas 115 The king then with love embraced the incomparable image of the Supreme Brahma And gazing intently on His form, tightly clasped His feet 116 The king now said to the Brāhman, "You are my dear friend, my *sadguru*, my close companion How can I thank you enough for your kindness! You have enabled me to meet the Eagle-bannered-one 117. I have here seen things ten million times as wonderful as you described them I have seen the Lord-of-Heaven with my own eyes, and have felt its exceeding joy 118 I also saw my family Goddess, Rājāī, sweeping the threshold of the temple, and Indra also, accompanied by other Gods, standing there with their hands palm to palm 119 I now see nowhere in the three-worlds a city as wonderful as Pandhari, a deity as supreme as Pandharināth, and a purifying stream like the Chandrabhāgā" 120 There was once an insect inside of a fig, who thought to itself, "This is my vast universe" When the fig was broken open

and it looked round about its mind was lost in wonder 121 So it happened to the king and clasping the Brâhman's feet he cried out I was enveloped by ignorance but through you I have been freed from it 122. But now suddenly all the marvellous vision which had been shown to the king vanished and lo! his eyes now saw only the earthen walls to his great astonishment 123 The sacred city of Paṇḍhari is in reality what was shown to the king but because of the effects of a man's *karma* it seems to him to be of earthen walls 124 The king with amazed mind now saw the city just as it appears to us to-day and he exclaimed I have seen a great miracle."

THE KING TAKES THE IMAGE OF VIṬHOBA TO VIDYĀNAGARA

125 The king now thought to himself Why should I now in vain worship Bhavâni? If the Ocean-of-Milk is near at hand why should I leave it to bathe in river water 126. If I see a lake of nectar why should I take even heaven made medicines? When a wishing tree is close by one should not sit in the shade of a bâbul tree 127 Why throw away the touchstone already in one's hand and become an alchemist. If a wishing-cow comes to one's house, why worship a goat? 128. When the sun is shining into the house why bring in a lamp? So having had a vision of Pânduranġ why now worship a Goddess? 129 Thus reasoning with himself Râm Râjâ besought the Eagle-bannered-One thus God-of-Gods King of Heaven, fulfil the desire of my heart 130 I have the desire in my heart to take you to Vidyânagara. So giving to me your suppliant, the assurance of your blessing come along quickly with me O God, my king" 131 The God re-

plied "(I agree to come) but if you, during the journey, should rest me on the ground, I shall certainly remain at that very spot. Or if in your kingdom you are guilty of any injustice, I shall come back to Pandhari." 132 As Chakrapāni thus replied, the king was overjoyed in heart. "I shall place relays of men at intervals along the route, and thus take the God with me," he said to himself. 133 And with this idea he stationed men in the interval from the sacred city of Pandhari as far as Vidyānagara, and taking the idol (out of the temple) started to carry it away. 134 The officiating Brāhmans did not resist. They knew their power could not prevail against that of the king. The idol was lifted up and carried along from hand to hand. 135 Thus Pāndurang was carried along swiftly to Vidyānagara, and there installed. The king, in his own person, performed the installation rites, and the ceremonies of worship.

PANDHARPUR WITHOUT VITHOBĀ

136 Now let us turn to Pandharpur, where in the month of Ashādh, Vaishnavas arrived on their pilgrimage. Here they learned the fact that the God had gone to Vidyānagara. 137 Pandharpur now seemed desolate, like a body without life, or like a river without water. The city was oppressed with fears. 138 It was like an army without a king, like constellations without the moon, or as a virtuous, devoted wife, deprived of her husband, seems unprotected among men. 139 So with Hari gone to Vidyānagara, the whole of Pandhari seemed desolate. Dejected, the saints and *mahants* sat down by the Eagle-platform. 140 "Whose praises can we now sing," they said among themselves. "The Life-of-the-World has deserted us. The promise he gave to Pundalik (to remain

here always) has become a broken promise" 141 Pious *bhaktas* arrived and all exclaimed "What has happen d to the King-of Pandhari? And all learned the news that the God had gone to Vidyānagara 142. The saints sa lhus and other Vaishnavas said to one another Some one should go to Vidyānagara and bring back the Husband-of Rukmini" 143 They discussed this propo al among themselves but no one gave any a surance that he would go on such an errand. Some indeed remarked Pān lu rang has paid no regard to his promise to Pun lalik He will not come back by any effort of ours 144 Another added We have no entree into the King's palace If the king should learn the purpo e of our coming he would punish us well 145 One brought f rward an excuse from the point of view of the attributelessne s of God God is within u " he argued If we have no experience of this the philosophers (knowers of self) will have misled us 146. Still another added Whatever and however anything takes place it is by the will of God We should watch it but let no one be troubled thereby "

BHĀNUDĀS OFFERS TO GO AND BRING VITHOBĀ BACK

147 In this group of saints was Bhanudas the Vaishnava *bhakta* He gave them a solemn assurance, saying I will go and bring back the Husband-of Rukmini or give up my life in the attempt 148 And with these words he started at once Arriving at Vidyānagara at night time he began to question the people 149 The King has brought here from Pandhari the image of Pāndurang Tell me quickly where he has installed it 150 From fear of the king no one was willing to tell him

the facts, and would reply, "We do not know" 151. Bhānudās then asked some one privately, and was told by a Vaishnava *bhakta* that the king had installed the God in the palace temple, and that he worshipped him in private, 152 That after the king had worshipped him no one was allowed to see Him, that the king had put padlocks on the doors of the temple, and stationed a guard for His protection 153 When Bhānudās heard this he became full of joy Midnight arrived, and all of the guard were asleep 154 When Bhānudās approached the door of the temple, at that moment the padlock dropped He entered within and prostrated himself before the God 155 He gazed for a moment on the God's form, and then lovingly embraced Him With a voice, choked with emotion, he thus pled with Him

BHĀNUDĀS CHIDES THE GOD AND PLEADS

156 "Husband-of-Rukmini, Dweller-in-Vaikunthā, Giver-of-the promise to Pundalik, King-of-the-Yādavas, have you dropped your affection for us and become subject to the king? 157 You gave a promise to Pundalik that you would never go away from Pandhari And now this promise is seen to be false 158 It is evident you do not care for our lowly worship The king here worships you with the sixteen rites Regarding that as happiness, you, Vishnu, Eagle-bannered-One, choose to remain here 159 Because of these heavenly garments, and adornments, and this offerings of various dainty foods you have lost recollection of us, poor people! 160 O Purushottama, you have left Rukmini, Rādhā, and Satyabhāmā O Dark-as-a-Cloud, the king by his professions of love has caused you to leave us 161 You have left Pandharpur and made

Vidyānagara your abode. But great *rishis* and noble *bhaktas* are waiting there for you. 162. Rambhā Tillottmā Urva i Menakā and the eight leaders of song came there to serve you but leaving them O Father-of Brahma deva you have comfortably settled yourself here! 163 Or is it becau e of some awful fault of ours the fear of which has caused you to run away from us? Or may it be because we have asked of you tokens of your love that you have run away? 164 Can it be that it is the noise and confusion in the *kirtans* whereby you are unable to sleep? And so you have selected for yourself this quiet spot I now understand what the facts are 165 Or could it be the countless pilgrims who gather there in meeting whom you become weary that has made you to come here to Vid yanagara for a quiet rest? 166 The Life-of the-World listened to these chidings of Bhānudas and replied You are peaking without due thought these di consolate words 167 I am not enjoying these many kinds of rites with which I am worshipped nor the e garments adornments and ornaments My soul is really pining away for a sight of the banks of the Bhimā river 168. It is the king who has brought me here and imprisoned me And you have also hardened your hearts in that no one has come here to take me back 169 I used to give you pro perity super natural powers and the four forms of Deliverance but you used to worship me out of love alone disregarding those benefits 170 Aside from those benefits I had no thing I could give you So that my debt to you incurred by your service of love I was unable to repay hence I deserted you" 171 As the Husband-of Rukmini uttered these words (of explanation) he became choked with emotion But tears of joy flowed from his eyes and moved by mutual love both sobbed together 172. The

Life-of-the-World then embraced Bhānudās, and said, "Tomorrow in the early morning, as you worship, I shall reveal myself to you" 173 The Holder-of-the-Bow then removed his necklace of nine jewels and placed it on Bhānudās, adding, "Hasten now to your lodgings, for the king will soon be coming to worship me" 174 As soon as Bhānudās had stepped outside, the padlock returned again to its place on the door Thus the God had met his *bhakta* without any one having the least knowledge of it

175 The king arose early, performed immediately his bath, and lovingly bowing to the God, waved before him the burning wick-lights 176 Suddenly he missed the string of jewels on the God's neck The king enquired at once of the officiating priests "What thief has been here?" he demanded, and he flew into a rage 177 He gave them a severe beating and cried out, "Bring back at once the string of jewels If you cannot produce those priceless jewels you must search for them the whole world over" 178 No sooner was this order given, than a house to house search was made, but nowhere could the string of jewels be found Then they began to look for thieves outside the city 179 And lo! there sat Bhānudās on the bank of the Gaṅgā river He had had his bath and was repeating the names of God The king's officers looked attentively at him, and spied from afar the string of jewels on his neck 180 "We have found the thief," they shouted "Let us seize him" The king's servants at once bound the noble Vaishnava, and carried him along 181 As he was brought into the city every one laughed as they saw him, and mocking him said, "This fellow is wandering about in the guise of a saint, in order to deceive the people 182 Look! He has placed violent hands on a God Is he

likely to have any fear of man? If a butcher met even the cow Kapilā, would he so much as think of worshipping her?"

183 Thus many kinds and classes of men derided Bhānudas as they saw him being carried along But Bhānudā showed no sign of being troubled thereby and continued repeating the names of God 184 One observer reminded the crowd of a proverb A garland of the sacred tulsi around the neck of a high way robber adding Our eyes have seen the truth of this proverb to-day This man is evidently the one who stole the string of jewels 185 The officers now took the string of nine jewels and brought them to the king exclaiming 'We have bound the thief and brought him to you. Who is to punish him?' 186 In a great rage the king cried out, 'Impale him at once! But in so ordering he did it without taking thought that he ought to find out who the man was and what kind of a thief he was. 187 Bhānudās said to the officers My death is at hand. Allow me, therefore in these my last moments to see and worship Pāṇḍuraṅg 188 There were some good men among these officers and they paid respect to Bhānudās request. Obtaining the king's permission they took Bhānudas to the temple. 189 Bhānudās said to the God, 'Evidently it is because I came to take you away secretly that you have devised this plan to have me punished by the king So be it! 190 Deprive of life whoever comes here to take you away and enjoying wanton pleasures in this palace of the king remain happily here! 191 Was it with this thought in mind, O Dark-complexioned-one, that you put the string of jewels around my neck? And yet as you talked with me tears flowed from your eyes. 192. Be it so and yet to the end of my hundred

thousand births I will never leave you, O Husband-of-Rukmini" And with these words he lovingly made an obeisance to the God 193 The officers now cried, "Get up! Hustle! If to begin with, you had not committed this theft nothing of this kind would have taken place" 194 With these words the officers dragged Bhānudās outside the temple They placed the impaling stake on his shoulder, and applied *śendur* to his forehead 195 Numberless men and women assembled to see the unusual spectacle They led Bhānudās outside the city, and hastened to fasten the sharp stake in the ground 196 As they were about to lift him up onto it, to impale him, Bhānudās thus supplicated God, "Let the very heavens fall crashing upon me, yet will I remember Thee 197 Though the seven oceans should unite, and overwhelm me, still I will not leave Thee, God, my king I wave as an offering before Thee this destructible body of mine 198 Though the whole earth should go to destruction, and the five elements be dissolved, yet aside from Thee, O Husband-of-Rukmini, I need no one at my side 199 When the submarine fire shall devour the Three Worlds, thou wilt be my beloved still" The Life-of-the-World, seeing the determination of Bhānudās, came to his rescue 200 A most wonderful, a most strange marvel, now took place Listen ye *bhaktas* with reverence to what now happened The impaling stake, fastened in the ground, suddenly burst into leaf 201 It blossomed into flower and fruit The officers of the king went and told him what had taken place, adding, "He is a Vaishnava *bhakta* Pānduraṅg has come to his rescue 202 The impaling stake has turned into a green tree" The king listened to the story told by his servants, of what had taken place, and expressed his great astonishment 203 He hastened to the scene, and saw the tree with his own eyes

Remorse now seized his heart and he cried out I have committed a great wrong" 204 The king then made Bhānudās an obeisance in love and reverence and said 'From lack of thought I have done you this wrong

205 Without delaying the king took Bhānudas to the temple. And when the image of Pāṇḍurang saw them it became choked with emotion 206 As Bhānudas embraced its feet the Life-of the-World raised him up and embraced him. The Husband-of Rukmini said to Bhānudās You have suffered much because of me 207 Take me up now on your shoulder and carry me to Pandharpur There at the door of Pundalik s shrine I will dwell forever 208. The king now clasped the feet of the God, and cried Are you leaving me with no concern for me. The God replied, 'You have committed a wrong though unintentionally it is true. 209 You have performed some good deeds, and therefore I have remained here with you for these many days But I must go now Henceforth keep my form in remembrance in your heart with love." 210 Bhānudās now said to the Husband-of Rukmini How am I able to lift and carry you? Moreover I have not the kingly power to collect many men to bear you 211 The Merciful-to-the-Humble replied, I am entirely at your service. All my powers are now yours my *bhakta* 212. With this the Life-of the-World assumed a diminutive form and said to Bhānudās Put me in your deer skin bag and take me along 213 Bhānudās went at once for his bag and placed Chakrapāṇi inside.

Now let no one who hears this story have doubts about it. 214 For example, space is of infinite expanse yet as you look into a jar the space there is only as large as

the jar So the God in love, to please his *bhakta* became small in size 215 Or again, there are many great currents of air, but if one uses a fan, one makes a current of air of the same nature as the others So the Husband-of-Rukmini, of his own free will, became subject to his *bhakta* 216 Back in the time when Krishna was an avatar, as Yashodā was churning, her hand grasped him in the vessel, the same who now entered the little bag of Bhānudās Why then should one doubt this story? 217 To one who looks with the eye of knowledge infinite space pervades a jar, and it looks the same as itself, whether in great or small sections, even if more minute than an atom 218 So the Lord-of-the-World, out of affection for Bhānudās, fitted himself to the space of the deer-skin bag, and Bhānudās carrying it on his shoulder hastened on his return journey 219 From out of this bag the Life-of-the-World spoke sweet words to his *bhakta* "Blessed is this day, for in it we shall meet the saints and the other good people"

220 When Bhānudās arrived at the Lotus-lake he placed the Life-of-the-World on the ground, and with joy in his heart began his bath 221 Suddenly the Husband-of-Rukmini in the skin-bag became great in size, tearing to pieces the upper part where his head was, and the lower part (where his feet were) 222 When Bhānudās returned (from his bath) and saw what had happened he exclaimed, "God of Gods! What is this that you have done! You have become big again How shall I now be able to lift you?" 223 The Husband-of-Rukmini replied, "Go on at once and inform the saints and *sādhus* They will come to welcome me back with loud music of many instruments 224 And let them place me on my throne in an auspicious hour this

very day In accordance with these words of Chakra pāṇi Bhānudās started on his way

225 Now by the Eagle-platform all the Vaishnava *bhaktas* were sitting oppressed with concern. Bhānudās has been gone for many days' they exclaimed "but the Husband-of Rukmiṇi has not come back. 226. Just then suddenly they saw coming the victorious *bhakta* with his smiling face, calling out I have brought back the Recliner-on-the-Serpent. 227 Bhānudās embraced the saints and said to them The Husband-of Rukmiṇi has come as far as the Lotus lake Hearing this joyful news all were delighted 228. Then with banners and flags the noble Vaishṇavas went out to welcome back the God ac companied by the music of countless cymbals and drums. 229 Priests rulers men and women joined the procession to welcome the God back. Arriving at the Lotus lake they beheld the Dark-complexioned-one 230 All prostrated themselves on the ground and then after embracing the God they put him, the Husband-of Rukmiṇi on a chariot and carried him along in an enthusiastic procession 231 The saints loudly proclaimed his praise Dancers danced wildly before him Drums and other musical instruments sounded aloud and all felt joy 232 In describing that occasion there are no comparisons that are sufficient and yet in that month of Kārtik the pilgrims saw that sight with their own eyes 233 When at full moon a chariot procession takes place that procession is the nearest com parison that can be made. It was then thus that Pāṇdhar inath passed along in pompous procession. 234 When the procession arrived at the bank of the Chandrabhāgā the leaders among them came forward bathed the God and then all started on their way to the great door of the

temple 235 They took the dark coloured idol from off the chariot and passing it from hand to hand, placed it in a palanquin They carried it along to the temple and there anointed it with the special ceremonies for a welcome back. 236 Brāhmans repeated *mantras* aloud Vaishnavas sang lustily His Praises The Pervader-of-the-universe sat now on His throne, Blessed was this happy day! 237 With garments, ornaments, adornments, and the sixteen rites they worshipped Him. Offering Him dainty food, and other offerings, they invoked His blessing 238 Priests made offerings to the God of handfuls of flowers, with loud repetitions of *mantras* Saints, Vaishnavas, and the pilgrims, all felt the joy of the occasion

239 And now the assembled crowd of men and women praised Bhānudās saying that it was through Him that the Lord-of-Heaven had come back to Pandhari 240 Some distributed sweetmeats throughout the city Others gave feasts of daintily cooked food to Brāhmans Thus all the dwellers of that sacred city rejoiced in heart 241 Just as, when the son of Rāghu came back to Ayodhyā, after enduring fourteen years of exile, the people of the city rejoiced, so the people rejoiced in the same way 242 As when a mountain becomes dry in a time of drought, and then a cloud pours abundant rain upon it, (as it rejoices) so the people of Pandhari rejoiced 243 It was as when the clouds rejoiced when they saw the ocean issuing from the Rishi Agasti 244 It was as when the Spring comes and all vegetation appears beautiful So was it at the return of the Protector-of-the-Helpless to Pandhari All the inhabitants were happy 245 It was as when life returns to the body and all the senses are quickened and begin to perform their functions So it happened to all the people of Paṇdhari

246 As one listens to the interesting story in the next chapter he will gain faultless victory Therefore O *bhaktas* peacefully gain it for yourselves 247 As the glorious Husband-of Rukmini increases the glory of His good saints so His slave Mahipati sings of their noble charac ters 248 Swasti. The Lord-of the-World will be satisfied as he listens to this book, the Bhaktavijaya This is the delightful forty third chapter Chapter 43rd verses 248

Appendix I

परिशिष्ट १

महिपतिकृत भक्तविजय

अध्याय ४२वा

श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ ॥ जय जय वासुदेवा जगन्नाथा ॥ कमळलोचना रुक्मिणीकांता ॥ निजभक्तांसी सुखदाता ॥ तुजविण सर्वथा असेना ॥ १ ॥ जय जय पद्मनाभा विश्वमूर्ति ॥ विधिजनका वैकुंठपति ॥ विराट्स्वरूपा वामनमूर्ति ॥ अगम्यस्थिति वेदशास्त्रां ॥ २ ॥ जय विश्वबाहो अपरिमिता ॥ विश्वचक्षु तू देवता ॥ विश्वपर्णी गमनकर्ता ॥ निगम वाता बोलतसे ॥ ३ ॥ हे विराट्स्वरूपा हृषीकेशी ॥ सर्वथा न कळेच निजभक्तांसी ॥ मग सगुणस्वरूप धरून तयांसी ॥ आपुले भजनासी लाविलें ॥ ४ ॥ ते जैसी इच्छा धरिती चित्तीं ॥ तैसाच होसी क्षीराब्धिजापती ॥ जैसें बाळकासी धरून हातीं ॥ चाले हळूगती निजमाता ॥ ५ ॥ तें बोबडें बोले मंजुळ वचन ॥ तेणेंच संतोषे तिचें मन ॥ मग तैसेंच आपणही बोलून ॥ देत चुंबन निजप्रीतीं ॥ ६ ॥ तेवीं भक्तांसी कांहीं न कळतां ज्ञान ॥ आणि वेडेंबाकुडें करितां स्तवन ॥ तूं तैसाचि होसी जगज्जीवन ॥ निजकृपेनें आपुल्या ॥ ७ ॥ मागिले अध्यायीं अनुसंधान ॥ मृत्युंजयचरित्र रसाळ गहन ॥ ऐकोनि श्रोते जाहले तल्लीन ॥ अगाध महिमान संतांचें ॥ ८ ॥ आतां साक्षात अवतार वासरमणी ॥ जाहला असे प्रतिष्ठानीं ॥ तें चरित्र रसाळ श्रवणीं ॥ परिसावें सज्जनीं निजप्रेमें ॥ ९ ॥ सूर्यउपासक एक ब्राह्मण ॥ सज्ञान पवित्र सात्विक जाण ॥ त्यासि जाहलें पुत्रनिधान ॥ संतोष मनीं वाटला ॥ १० ॥ तो दिवसेंदिवस जाहला थोर ॥ मग व्रतबंध केला सत्वर ॥ मायबापें तयावर ॥ लोभ अपार करिताती ॥ ११ ॥ अध्ययन

सागता त्याजकारण ॥ पिता जाहला क्रोधायमान ॥ मग तो त्या भयेकरून ॥ गेला रुसोन पुत्र त्याचा ॥ १२ ॥ बाहेर जाऊनि करी तळमळ ॥ परी कोठें लपावया न मिळे स्थळ ॥ तंव अकस्मात एक देऊळ ॥ देखिले तत्काळ दृष्टीसी ॥ १३ ॥ तें मेदिनींत गुप्त होते जाण ॥ तेथे नाहीं मनुष्याचे आगमन ॥ मग सत्वर आत प्रवेशोन ॥ बैसला लपोन त्या ठायीं ॥ १४ ॥ सूर्यनारायणाची मूर्ती ॥ त्या देवालयात पुरातन होती ॥ त्याचे चरणीं सत्वरगती ॥ दंडवत प्रीतीं घातलें ॥ १५ ॥ मुलाचा भावार्थ देखोनी ॥ प्रसन्न जाहला वासरमणी ॥ म्हणे अज्ञान लेकरूं असोन ॥ निश्चय मनीं धरिलासे ॥ १६ ॥ मग मनुष्यरूप धरूनि सत्वर ॥ तयासी भेटले दिवाकर ॥ दुग्ध पाजोनि पोटभर ॥ अभयवर दिधला ॥ १७ ॥ म्हणे निर्भय असों देई मन ॥ श्रीपांडुरंगाचें करीं स्मरण ॥ काहीं संकट पडता जाण ॥ तुज मी पावेन तत्काळ ॥ १८ ॥ इकडे मायबापे उद्विग्न मानसीं ॥ धुंडिती निजपुत्रासी ॥ सप्त दिवस लोटता त्यासी ॥ परी कोठे दृष्टीस पडेना ॥ १९ ॥ तंव एके दिवशीं ब्राह्मणकुमार ॥ अकस्मात आला बाहेर ॥ तेथें एक होता द्विजवर ॥ तेणें दृष्टीस देखिला ॥ २० ॥ हाक मारिताचि त्वरित ॥ तंव तो पळाला देवळात ॥ ब्राह्मणे येऊनि नगरात ॥ पित्यासी वृत्तात सागितला ॥ २१ ॥ पुत्राची शुद्धि लागता देख ॥ मायबापासी वाटला हरिख ॥ सर्वे घेऊनि ग्रामवासी लोक ॥ पाहावयासी चालिले ॥ २२ ॥ तो ओसाड देऊळ अरण्यात ॥ देखोनि नवल करिती समस्त ॥ दिवट्या लाऊनिया त्वरित ॥ धीटपणे आत उतरले ॥ २३ ॥ तंव नारायणाची मूर्ति नयनीं ॥ देखोनि तेथे सकळिकानीं ॥ ब्राह्मणकुमार त्याचे चरणीं ॥ मस्तक ठेवून निजेला ॥ २४ ॥ मायबापें येऊनि जवळी ॥ पुत्रासी धरिलें हृदयकमळीं ॥ म्हणती एकटा कैसा वाचलास ये स्थळीं ॥ अश्रुपात डोळा लोटले ॥ २५ ॥ लोक पुसती त्याकारण ॥ तुझे कैसे वाचले प्राण ॥ क्षुधा तृषा लागता जाण ॥ न मिळेचि अन्न या

टायीं ॥ २६ ॥ म्हण परम तेजस्वी देदीप्यमान ॥ येथें एक ब्राह्मण आला ॥ तो मज करविता दुग्धपान ॥ तेणें प्राण वांचविले ॥ २७ ॥ ऐकुनि बाळकाचें वचन ॥ आश्चर्य करिती सकळ जन ॥ म्हणती स्वामी केवळ सुर्यनारायण ॥ साक्षात् देवा निजनिश्चयें ॥ २८ ॥ भक्तास प्रसन्न झाला स्वामी ॥ म्हणोनि नाम ठेविलें भानु म्हणुनी ॥ मग पडली घेऊनि सत्वर ॥ आले नगरास आपुल्या ॥ २९ ॥ म्हणती ईश्वरें वांचविले याचे प्राण ॥ आतां न धाडावें परिस्थानी ॥ नारायणें आपुल्यासी पुत्रदान ॥ कृपा करुन दिधलें ॥ ३० ॥ जैसी प्रतिपदेची चंद्रकळा ॥ वाढे दिवसें दिवसीं ॥ तैसा वाढों लागला बाळ ॥ काय सांगावी त्याची प्रीती ॥ ३१ ॥ मातापितयांनी भक्तिप्रीती ॥ विद्याभ्यास सांगता पुढती ॥ सदा जाईल भानु ॥ स्नानासि ॥ ३२ ॥ वयें मग वाढविला जाण ॥ भानु सांगे गेलें प्रेम ॥ एक गोष्टी सांगा दिन ॥ परि भजन श्रीहरीचें ॥ ३३ ॥ आपुल्या सवंगडी मेळवूनी ॥ मानसपूजा करी ते अत्यादरीं ॥ परी भानुदास निर्भय अंतरीं ॥ प्रपंचाविषयीं गुंतला ॥ ३४ ॥ न करी व्यवसाय उपार्जन ॥ उद्यम व्यवसाय घरीं देण ॥ न करी करी राजसेवन ॥ पांडुरंगभजन करीतसे ॥ ३५ ॥ करितां हरिकीर्तन मन ॥ मुखें बोले सर्व असार ॥ उदास मन सदा ॥ ३६ ॥ गृहस्थ मिळोनि पाचें जग ॥ भानु त्यांसी बोलती वचन ॥ पुढें यासी पाहिजे येत्र मन ॥ तुम्हांकारण कळा ॥ ३७ ॥ माता पिता हातीं शिरीं ॥ त्यांणीं संसार केला आजवरी ॥ पुढें कैसी होईल परी ॥ तुम्ही अंतरीं उदास ॥ ३८ ॥ विद्याभ्यासही फार ॥ तुम्हांसी नाहीं जी माघार ॥ आतां कांहीं सांगतों विचार ॥ तो परिसा सादर निजपणीं ॥ ३९ ॥ पकवान्न द्रव्य मांडवळ जाण ॥ आम्ही देतों तुम्हांकारण ॥ त्याचें पदार्थ घेऊन ॥ घाटेपण करावें ॥ ४० ॥ नसता मिळेल तेणें नमून ॥ पुढें यासी कार्य यश मन ॥ आमुचें मुदल जतन

करून ॥ हर्ळूच देणें स्वइच्छा ॥ ४१ ॥ मग गृहस्थ जाऊनि बाजारासी ॥ कापड घेऊन दिधले तयासी ॥ इतर उदीम होते त्यासी ॥ भानुदासासी निरविले ॥ ४२ ॥ म्हणती तुम्ही जातसा बाजारीं ॥ तेव्हा न्यावें यास बरोबरी ॥ बैसवूनि आपुले शेजारीं ॥ प्रपंचव्यवहारीं लावावे ॥ ४३ ॥ गृहस्थाचे वचन ऐकोनि कानीं ॥ मान्य केले व्यवसायानीं ॥ मग भानुदासासी सर्वे घेऊनी ॥ आपुले सन्निध वसविती ॥ ४४ ॥ मुळु उदानु अंगोळु ऐसी ॥ नंदमाषा सांगितली त्यासी ॥ केवला काठी पवित्रू त्यासी ॥ सांगोनिया दिधलें ॥ ४५ ॥ सेळू पोकू आणि ढकार ॥ आवारू रवूण सांगती सत्वर ॥ कोणतें कैसें द्यावे अंबर ॥ हाही विचार सांगितला ॥ ४६ ॥ मुद्दल जतन करूनि जाण ॥ लाभ सांगावा विचारून ॥ कोणासी बोलता सत्य वचन ॥ तरी होतसे हान निश्चितीं ॥ ४७ ॥ भानुदास बोले तयाप्रती ॥ मी असत्य न वदें कल्पांतीं ॥ कांहीं न मिळो मजप्रती ॥ परी सत्य निश्चितीं बोलेन ॥ ४८ ॥ व्यवसायी हासती सकळिक ॥ म्हणती याचे कपाळीं लिहिली भीक ॥ म्हणोनि आमुचे नायके एक ॥ दरिद्री देख या नाव ॥ ४९ ॥ एक म्हणती लागलिया लाचे ॥ मग असत्य उदंड बोलेल वाचे ॥ प्रपंचव्यवहारीं बोलता साचे ॥ कोणी दैवाचे दिसेना ॥ ५० ॥ जेवीं गर्भांधाचे दृष्टीस जाण ॥ अवघे आंधळे वाटती जन ॥ कीं रोग असता शरीराकारण ॥ कडुवट पक्वान्न त्या भासे ॥ ५१ ॥ तेवीं आपुले अंतरीं असत्य नर ॥ तयासी न दिसे कोणी खरे ॥ जैसे जयाचे असेल अंतर ॥ तैसेच इतर भासती ॥ ५२ ॥ भानुदासाचें धैर्य मोठें ॥ प्रपंचव्यवहारीं न बोले खोटें ॥ सकळ लोकांसीं नवल वाटे ॥ देखोनि निकटें तयासी ॥ ५३ ॥ कोणी गिराईक पुसे अंबर ॥ त्यासी किंमत सांगे खरोखर ॥ इतका नफा मुद्दलावर ॥ एकदा उत्तर बोलतसे ॥ ५४ ॥ चित्तास येईल तरी घेणं ॥ नाहीं तरी दुसरे दुकानीं जाणं ॥ इतुकें मात्र बोलोनि वचन ॥ मग नामस्मरण करीतसे ॥ ५५ ॥ जनीं जनार्दन

मरला जाण ॥ निश्चय कळला सगळोकारण ॥ म्हणती मानुदास असत्य वचन ॥ न बोलेचि कल्पांतीं ॥ ५६ ॥ ऐसें जाणोनि ग्राहिक ॥ त्यापासीं जाती सकळिक ॥ इतर व्यवसायी अकर्मिक ॥ दुरून कौतुक पाहाती ॥ ५७ ॥ म्हणती आपुल्या सर्वे लाविलें यासी ॥ तें बाधक जाहलें आपुल्यासी ॥ मग द्वेष उपजला मनासीं दुराचारियासी तेववां ॥ ५८ ॥ म्हणती आम्हां शेजारीं बैसतो ॥ आणि ग्राहिक आपणाकडे नेतो ॥ आम्ही तोंडाकडे टकमका पाहतों ॥ पोटीं जळतों उगेचि ॥ ५९ ॥ एक म्हणती घालितों मोहनी ॥ तेणेंचि जन जाती भुलोनी ॥ मागितलें मोल देती टाकोनी ॥ घसवस कोणी करीना ॥ ६० ॥ एक म्हणती बैसला विश्वास ॥ तेणेंचि जन भजती त्यास ॥ आपण असत्य प्रपंचदास ॥ हें ईश्वरास मानेना ॥ ६१ ॥ एक म्हणती आता बोलावें खरें ॥ दुजा देतसे प्रतिउत्तर ॥ आपुला विश्वास कोणी इतर ॥ यथार्थ साचा न मानिती ॥ ६२ ॥ एकदा वृत्ति उसावे जैसी ॥ तेचि जन्मवरी चाले तैसी ॥ प्रत्यक्ष आपुल्या दृष्टीसी ॥ मानुदासासी घडली कीं ॥ ६३ ॥ श्वान उगेंच बैसलें घरीं ॥ आणि मनुष्यें चोरून नेल्या भाकरी ॥ तरी आळ येईल श्वानावरी ॥ कोणासी अंतरीं कळेना ॥ ६४ ॥ व्याघ्रें धरिता निजशांतीसी ॥ म्हणतील जपतो मारावयासी ॥ घनलोभी होताचि उदासी ॥ म्हणती नाडावयासी निघाला ॥ ६५ ॥ कीं जार तीर्थीं हिंडतां खरा ॥ म्हणती हा धुंडितो परदारा ॥ शांति धरूनि बैसतां मार्जारा ॥ म्हणती उंदिरा पाहतसे ॥ ६६ ॥ तेवीं आपुला जन्म असत्य बोलतां ॥ गेला असे सकळ देखतां ॥ आतां यथार्थ जरी वर्ततां ॥ म्हणतील वृथा कपट हें ॥ ६७ ॥ आपुल्यादेखतां मानुदासाचा ॥ व्यवहार किंचित कापडाचा ॥ आतां तो थोर मान्याचा ॥ ईश्वर त्याचा साहकारी ॥ ६८ ॥ आपण उदंड करितां भरोवरी ॥ परी पोटभर न मिळे भाकरी ॥ ग्राहकादि येऊन बैसती द्वारीं ॥ आतां कैसी परी करावी ॥ ६९ ॥ मानुदासासी संगतीस लाविलें ॥ तेंपासोनि आपुलें

निवाले दिवाळे ॥ ग्राहिक त्याणें सकळ नेले ॥ आम्ही तळमळ करीतसों ॥ ७० ॥ एके दिवसीं सकळ व्यवसायी ॥ बाजारासी गेले पाहीं ॥ वाट ओसरता लवलाहीं ॥ देवळीं येऊन राहिले ॥ ७१ ॥ त्यासवें भानुदास वैष्णवभक्त ॥ आले होते बाजारात ॥ त्याजशेजारीं बिऱ्हाड त्वरित ॥ त्याणे आणोनि लाविलें ॥ ७२ ॥ तंव त्या गावात हरिदास येऊन ॥ त्याणें रात्रीं माडिलें कीर्तन ॥ गावात फिरतसे बोलावणें ॥ कथेसी येणें ह्मणोनि ॥ ७३ ॥ भानुदास ऐकोनि मात ऐसी ॥ उल्हास वाटला चित्तासी ॥ ह्मणे आज सुदिन एकादशी ॥ जावे कीर्तन ऐकावया ॥ ७४ ॥ व्यवसायियासी ह्मणे ते अवसरीं ॥ आता कीर्तनासी चलावे सत्वरीं ॥ आळस आणूनि न याल जरी ॥ निजाल बिऱ्हाडीं सकळिक ॥ ७५ ॥ तरी माझें दुकान रक्षून ॥ तुह्मी आपल्यापासीं करा जतन ॥ ऐकोनि भानुदासाचें वचन ॥ सक्रोधमन ते जाहले ॥ ७६ ॥ ह्मणती तूं जाहालासी देवलसी ॥ अखंड सत्य वचन बोलसी ॥ आता जावें हरिकथेसी ॥ आपुले बिऱ्हाडासी घेऊनि ॥ ७७ ॥ आह्मा सकळासी आला टणाक ॥ आता निद्रा करितों देख ॥ तरी बिऱ्हाड पाहूनि आणिक ॥ दुकान तेथे ठेवीं का ॥ ७८ ॥ येथें तस्कर पडलिया पाहीं ॥ तरी आमुचे अंगीं शब्द नाहीं ॥ कीर्तनात पडते पदरीं कायी ॥ तें आह्मासी काहीं कळेना ॥७९ ॥ भानुदास उत्तर देत पाहा हो ॥ बिऱ्हाड जावो अथवा राहो ॥ परी पांडुरंगीं जडला भावो ॥ तो मी सर्वथा न सोडीं ॥ ८० ॥ ऐसें बोलोनि वैष्णवभक्त ॥ बिऱ्हाड टाकोनि गेला त्वरित ॥ कीर्तनीं बैसले साधुसंत ॥ तेथे त्वरित पातला ॥ ८१ ॥ अति उल्हास धरूनि मानसीं ॥ नमस्कार केला हरिदासासी ॥ ह्मणे धन्य पर्वकाळ एकादशी ॥ क्षेम संतासी दिधलें ॥ ८२ ॥ रामकृष्णचरित्र तारक जनीं ॥ वैष्णव गाती प्रेमेंकरूनी ॥ ते भानुदास आवडीकरूनी ॥ ऐकती श्रवणीं निजप्रेमें ॥ ८३ ॥ इकडे व्यवसायी दुर्मती ॥ बिऱ्हाडीं बैसोनि विचार करिती ॥ कीं भानुदास गेला कीर्तनाप्रती ॥ बिऱ्हाड

निश्चितीं टाकूनि ॥ ८४ ॥ तरी आतां फळनिया युक्त ॥ अश्व सांगनि घावा त्वरित ॥ दिड टाकावें गारीत ॥ त्यासी मात न फळता ॥ ८५ ॥ तो आपणासी पुसेल जर ॥ तरी त्यासी सांगावें आले तस्कर ॥ आम्हांसी निद्रा लागली फार ॥ तों गेले सत्वर न फळतां ॥ ८६ ॥ मग तो घरासी जाईल परतोन ॥ आपण कापड घेऊं वांटोन ॥ ऐसा विचार करूनि दुर्जन ॥ अश्व सोडून दिधला ॥ ८७ ॥ गता पडली हाती थोर ॥ त्यामाजी दिड टाकिलें सत्वर ॥ टाळिया पिटानि येरयेर ॥ देती उत्तर एकमेकां ॥ ८८ ॥ मानुदास लागला आमुचे सगतीं ॥ तें पासोनि त्यासी आली सपत्ती ॥ दरिद्र आलें आम्हांप्रती ॥ म्हणिक जाती त्याकडे ॥ ८९ ॥ ते सर्व चिंता आजि निरसली ॥ औपदावाचोनि खरूज गेली ॥ ऐसी एकमेकांसी बोली ॥ दुर्जनीं मांडिली तयवा ॥ ९० ॥ धर्माची हिरून घेतां संपत्ती ॥ जैसा दुर्योधन उल्हासला चित्तीं ॥ तैसे ते व्यवसायी दुर्मती ॥ सतोष मानिती निजमनीं ॥ ९१ ॥ ऐसा अपाय देखानि त्वरित ॥ सत्वर पावले रुक्मिणीकांत ॥ म्हणे मानुदास बैसला कीर्तनास ॥ निश्चळ चित्त करूनि ॥ ९२ ॥ दुर्मती मिळानि अवघे जण ॥ गर्तमाजी टाकिलें दुकान ॥ आतां विचार करावा कवण ॥ जगज्जीवन म्हणतसे ॥ ९३ ॥ अश्व जाईल एखादीकडे ॥ मग तो पाहील कोणीकडे ॥ त्याणें प्रपचाची टाकूनि चाड ॥ लाविलें वेड मद्भजनीं ॥ ९४ ॥ ऐसें म्हणोनि पंढरीनाथ ॥ विप्रवेष धरिला त्वरित ॥ अश्व पाहूनि बाजारांत ॥ धरूनि बैसत तेथवां ॥ ९५ ॥ जो क्षीरसागरीं शेषशायन ॥ ज्याचे लक्ष्मी ध्यातसे चरण ॥ तो भक्तकैवारी मनमोहन ॥ अश्व धरून बैसला ॥ ९६ ॥ योगी बैसले समाधीसी ॥ त्यांच्या लवकरी न ये ध्यानासी ॥ तो भक्तकैवारी हृषीकेशी ॥ धरूनि अश्वासी बैसला ॥ ९७ ॥ व्रतें तीर्थे तपें योग ॥ करितां नातुडे श्रीरंग ॥ तो पुंडलीकवरद पांडुरंग ॥ अश्व धरून बैसला ॥ ९८ ॥ जो विरिंचीचा निजजनिता ॥ अनंत ब्रह्मांडांचा कर्ता ॥ तो मानुदासाचा

अश्व जाता ॥ धरूनि चोहटा बैसला ॥ ९९ ॥ व्यवसायी बैसले देउ-
ळात ॥ ते भानुदासाची निंदा करीत ॥ ह्मणती आता येईल अकस्मात ॥
दुकान त्वरित पाहावया ॥ १०० ॥ येथील वृत्तात कळता सकळ ॥
मग करीत बैसेल तळमळ ॥ ऐसें परस्परें बोलती खळ ॥ ऐकोनि घननीळ
कोपला ॥ १ ॥ अवकृपा करिता जगज्जीवन ॥ तों अकस्मात तस्कर
आले जाण ॥ व्यवसायाचे दुकान लुटून ॥ केलें ताडन सकळांसी ॥ २ ॥
सकळ घोडीं सोडोनि नेलीं ॥ मग रडत बैसले तये वेळीं ॥ म्हणती
भानुदासाची छळणा केली ॥ ते प्रचीत दाविली पांडुरंगें ॥ ३ ॥ एक
म्हणती ये संधी ॥ कर्मासारिखी होतसे बुद्धी ॥ आपण ज्ञानहीन
त्रिशुद्धी ॥ विचार आधीं न केला ॥ ४ ॥ एक म्हणती प्राक्तन खोटें ॥
म्हणोनि कर्म घडले ओखटें ॥ भानुदास भक्त एकनिष्ठ ॥ केली कटकट
व्यर्थ तयासी ॥ ५ ॥ दीर्घस्वरें रडती जाण ॥ कोणी नगरातूनि न ये
धावून ॥ तो मायालाघवी रुक्मिणीरमण ॥ घातलें मोहन सकळांसी ॥ ६ ॥
इकडे कीर्तनीं होय आनंदगजर ॥ मृदंग विणे वाजती सुस्वर ॥ तेणें
नादें कोंदले अंबर ॥ होत गजर नामाचा ॥ ७ ॥ चार घटिका यामिनी
उरली होती ॥ तेव्हा वैष्णवीं केली आरती ॥ भावें ओंवाळूनि रुक्मि-
णीपती ॥ खिरापती वाटिल्या ॥ ८ ॥ नमस्कारूनि हरिदासासी ॥
भानुदास चालिले बिऱ्हाडासी ॥ तंव एक ब्राह्मण अश्वापासीं ॥ धरूनि
वाटेसी बैसला ॥ ९ ॥ सन्निध चालोनि जाताचि पाहीं ॥ अश्व हिंसला
ते समयीं ॥ म्हणे आपुला अश्व ये ठायीं ॥ कैसा आला कळेना
॥ १० ॥ तंव त्याचे गळ्यात आगवस्त्र घालून ॥ धरूनि बैसला एक
ब्राह्मण ॥ तो भानुदासासी देखताचि जाण ॥ अदृश्य झाला ते
ठायीं ॥ ११ ॥ ऐसें कौतुक देखोनि सत्वरीं ॥ विस्मित झाला निज-
अंतरीं ॥ मग अश्व धरूनि निजकरीं ॥ भानुदास बिऱ्हाडीं पातले ॥ १२ ॥
तों व्यवसायी आपुले सांगाती ॥ दीर्घस्वरें रुदन करिती ॥ वृत्तांत पुसता
तयाप्रती ॥ मग ते सांगती सकळिक ॥ १३ ॥ आम्ही दुर्बुद्धि भाग्यहीन ॥

परम पावन तें पुनीत [illegible] ॥ गर्भाशी [illegible] टाकून ॥ अथ सांडून
निघाला ॥ १४ ॥ मग [illegible] प्रहर भक्ती [illegible] ॥ [illegible] दृष्टि
आन्हाशी ॥ [illegible] गती [illegible] ॥ [illegible] भोगोनी ॥ १५ ॥
घारी [illegible] गती [illegible] ॥ [illegible] मार्गी [illegible] ॥ पुढें
[illegible] ॥ सुंदरी [illegible] ॥ १६ ॥ भानुदास मांडवाट
घुमानि [illegible] ॥ पुढें [illegible] तारितें ॥ [illegible] टपिलें ॥ तें
शोभाजिलें पाहिजे ॥ १७ ॥ [illegible] ॥ भानु [illegible]
[illegible] ॥ [illegible] अथ [illegible] ॥ [illegible]
पावे ॥ १८ ॥ [illegible] ॥ [illegible] ॥
तथें [illegible] ॥ नारी गांव ॥ [illegible] ॥ १० ॥
सो [illegible] ॥ [illegible] ॥ तो [illegible]
[illegible] ॥ अथ [illegible] देखता ॥ १२० ॥ जणें [illegible]
पंढरीनाथा ॥ मी [illegible] न करावें सत्ता ॥ ऐसा भानुदास [illegible]
चित्ता ॥ जाहला [illegible] ॥ २१ ॥ [illegible] म्हणे भानु
नाम ॥ [illegible] ॥ [illegible] ॥ तरी
[illegible] न [illegible] ॥ २२ ॥ [illegible] ॥ [illegible]
सभासी [illegible] ॥ अथ [illegible] ॥ भानुदास तथानि
निघाले ॥ २३ ॥ निजमंदिरासी जाऊन ॥ करीत [illegible] हरिभजन ॥
टाकोनियां मानाभिमान ॥ कीर्तनीं गुण गातसे ॥ २४ ॥ [illegible] पावाचें
उपार्जन ॥ प्रपंचचिंतेंत न घाली मन ॥ [illegible] ॥ [illegible]
पणें वर्तत ॥ २५ ॥ भानुदास कार्तिकी येतां वरी ॥ पाहावी पंढरीची
वारी ॥ टाळमृदंग-घोषगजरीं ॥ कीर्तन करी वाळुवंटी ॥ २६ ॥ नाना
परीची पवित्रपवळा ॥ [illegible] पवळा ॥ [illegible] प्रेमाचा
जिव्हाळा ॥ कीर्तनीं गळा सद्गदित ॥ २७ ॥ भानुदास कीर्तनीं उभे
राहती ॥ तरी स्वानंदजळें नेत्र भरती ॥ ते आवडी देखोनि रखुमाईपती ॥
पती ॥ नृत्य करिती त्या ठायीं ॥ २८ ॥ दुर्बुद्धि अथवा अज्ञान खळ ॥

तेहि ऐकूनि होती प्रेमळ ॥ म्हणती तया मुखींचें कीर्तन प्राजळ ॥ सर्व काळ ऐकावे ॥ २९ ॥ कैची लटकी प्रपंचमाया ॥ कैची नागवंत काया ॥ ऐसें ज्ञान होऊनि श्रोतया ॥ धरिती दया सर्वभूतीं ॥ १३० ॥ अयाचित वृत्तीकरून ॥ कोणी देईल वस्त्र अन्न ॥ परी स्वमुखेंकरूनि जाण ॥ नाहीं मागणे कोणासी ॥ ३१ ॥ आपलें आणि पराव ॥ हे कल्पनाचि नाहीं स्वभाव ॥ सर्वभूतीं ऐक्यभाव ॥ विकल्पभाव टाकिला ॥ ३२ ॥ यापरी भानुदासाचें चित्त ॥ सदा सर्वकाळ वैराग्य भरित ॥ प्रेमउल्हासे दिवसरात ॥ भजन करीत श्रीहरीचे ॥ ३३ ॥ पुढिले अध्यायीं जगदुद्धारा ॥ राजा नेईल विद्यानगरा ॥ ते सुरस कथा ऐकता चतुरा ॥ उल्हास अंतरा वाटेल ॥ ३४ ॥ संतसज्जन दैवतमेळीं ॥ महाराष्ट्र ओंव्या फुले मोकळीं ॥ महीपति घेऊनि पुष्पाजळीं ॥ उभा जवळीं तिष्ठत ॥ ३५ ॥ स्वस्ति श्रीभक्तविजय ग्रंथ ॥ ऐकता तुष्टेल जगन्नाथ ॥ प्रेमळ ऐका भाविक भक्त ॥ द्विचत्वारिंशाध्याय रसाळ हा ॥ १३६ ॥ ॥ श्रीकृष्णार्पणमस्तु ॥ ॥ अध्याय ॥ ४२ ॥

अध्याय ४३ वा.

श्रीगणेशाय नमः ॥ श्रीवसुदेवनंदनाय नमः ॥ ऐका श्रोते सज्जन प्रेमळ ॥ आजि कल्पतरूसी पातले फळ ॥ जे भक्तकथा अति रसाळ ॥ प्रकटल्या प्राजळ निरुपम ॥ १ ॥ जो अनिर्वाच्य वैष्णवमहिमा ॥ विरिंचीसी न कळे ज्याची सीमा ॥ जयाचा पार नेणवे निगमा ॥ तो अनुपम प्रेमा जाणिजे ॥ २ ॥ जयासी सत्कर्मेचि प्रधान ॥ ते अंतीं पावती ब्रह्मभुवन ॥ जे यज्ञयाग आचरती जाण ॥ ते करिती गमन स्वर्गलोकीं ॥ ३ ॥ जे पितराचे ठाई भाव धरिती ॥ ते अंतीं पितृवासींच विचरती ॥ जे ज्या देवातें भजती ॥ तें पद पावती अंतीं ते ॥ ४ ॥ पिशाच

दर्शनी [illegible] ॥ ते भिष दोघी म्हणती दानी ॥ न भक्त [illegible] देवानी धरणी ॥ त पैठणची [illegible] ॥ ५ ॥ जाणे भरत [illegible] लगनी ॥ ते [illegible] निवारी [illegible] ॥ मी [illegible] ॥ [illegible] नी दैवती ॥ ६ ॥ [illegible] दर्शनासी ॥ [illegible] केशो ॥ [illegible] गिरी ॥ [illegible] सिद्धी ॥ ७ ॥ [illegible] करी ॥ [illegible] [illegible] ॥ [illegible] ॥ [illegible] ॥ ८ ॥ [illegible] [illegible] ॥ [illegible] ॥ [illegible] ॥ दे [illegible] ॥ ९ ॥ [illegible] ॥ [illegible] ॥ [illegible] प्रताप [illegible] ॥ [illegible] ॥ १० ॥ [illegible] ॥ [illegible] ॥ [illegible] आड न [illegible] ॥ [illegible] ॥ ११ ॥ [illegible] ॥ [illegible] ॥ [illegible] ॥ [illegible] ॥ १२ ॥ [illegible] ॥ [illegible] पुत्रा ॥ अति [illegible] ॥ [illegible] ॥ १३ ॥ [illegible] पुत्र [illegible] ॥ [illegible] ॥ [illegible] मनी इच्छा [illegible] ॥ [illegible] ॥ १४ ॥ [illegible] ॥ [illegible] ॥ [illegible] ॥ [illegible] ॥ १५ ॥ [illegible] ॥ [illegible] ॥ [illegible] ॥ १६ ॥ [illegible] ॥ सुन्दरी [illegible] स्वस्थ [illegible] ॥ [illegible] ॥ [illegible] जाईन ॥ १७ ॥ सुन्दरी [illegible] पैठणी पाहावें [illegible] ॥ सुवर्णकांति [illegible] ॥ [illegible] ॥ [illegible] अर्पीन ॥ १८ ॥ [illegible] ॥ द्विज संतोष [illegible] चित्ती ॥ [illegible] भूपती ॥ [illegible] ॥ १९ ॥ देवा

ल्यामोंवर्ती अमोलिका ॥ रायें लाविली पुष्पवाटिका ॥ अंतरंगामाजीं स्थापूनि अंबिका ॥ समारंभ निका करीतसे ॥ २० ॥ नानावाद्यांचे होती गजर ॥ पूजा करीत बैसला नृपवर ॥ द्विज बोलती मंत्रोच्चार ॥ आनंदें गजर होतसे ॥ २१ ॥ षोडशोपचारें करूनि पूजनें ॥ देवीस लेववी वस्त्रे भूषणें ॥ नानापरींचीं दिव्य रत्नें ॥ शोभायमान दिसती पैं ॥ २२ ॥ चंदनादिक उपचार ॥ कंठीं वातले सुमनहार ॥ धूप दीप करूनि नृपवर ॥ नैवेद्य भावे अर्पितसे ॥ २३ ॥ मग पंचारती उज-ळोनिया ॥ ओंवाळिली महामाया ॥ साष्टांग नमस्कार घालोनिया ॥ लागला पाया नृपनाथ ॥ २४ ॥ प्रसाद वाटोनिया सकळांसी ॥ राजा बैसला स्वस्थ मानसीं ॥ मग पंढरीच्या द्विजासी ॥ बोलता झाला तेधवां ॥ २५ ॥ म्हणे राजाईऐसे दैवत पाहीं ॥ धुंडितां त्रिभुवनीं न दिसे काहीं ॥ आम्हीं देखिलें ऐकिले नाहीं ॥ धन्य नवाई अगाध ॥ २६ ॥ सुंदर देऊळ पाहावें नयनीं ॥ यासी रुप्याचे सारिले पाणी ॥ भोंवतीं पुष्पवाटिका लावूनी ॥ पूजितों सुमनीं जगदंबा ॥ २७ ॥ विद्यानगरीचे सकळ जन ॥ येती घ्यावया दर्शन ॥ सेवेसी लाविले प्रधानजन ॥ मी निजांगे पूजन करीतसे ॥ २८ ॥ तुम्ही राहतां पंढरीसी ॥ तेथे तो महिमा नसेल ऐसी ॥ राजाईऐसे पांडुरंगासीं ॥ उपचार तयासी नसतील ॥ २९ ॥ दुर्बळ ब्राह्मण करिती पूजन ॥ तेथें कैचें वस्त्र भूषण ॥ ऐकोनि रामरायाचे वचन ॥ विप्र निजमनीं क्रोधावला ॥ ३० ॥ मग म्हणे गा नृपनाथा ॥ पंढरी दृष्टीस न देखतां ॥ आपुलीच थोर म्हणसी देवता ॥ अभिमान वृथा धरूनि ॥ ३१ ॥ देऊळासी रुप्याचे दिवलें पाणी ॥ तेंचि भूषण सांगसी जनीं ॥ आमुचें क्षेत्र सुवर्णकोंदणीं ॥ गेला रचोनि विश्वकर्मा ॥ ३२ ॥ तेथे कल्पतरूचीं लागलीं झाडे ॥ परीस चिंतामणि लोळती खडे ॥ दिव्य पताका चहूंकडे ॥ चपळेऐशा फडकती ॥ ३३ ॥ तेथें कामधेनूंचीं गोधन ॥ रत्नजडित वृंदावन ॥ तेथें प्रेमळ वैष्णवजन ॥ करिती कीर्तन उल्हासें ॥ ३४ ॥ तेथें चंद्रभागा

कनूतवादिनी ॥ जे सरळ सीधाची स्वामिनी ॥ दर्शनेंचि मुक्त होती प्राणी ॥ वैकुंठभुवनीं पावती ॥ ३५ ॥ त्या तिहातजा पर्डनि सुन्दरी ॥ नृत्य करिती पद पाणीं ॥ गंधर्वगायन होय द्वारीं ॥ नारद तुंबरी फोन्टिट ॥ ३६ ॥ त्या द्वारापुढें रविजगीरान ॥ क्षेत्रसागरीं होता नारद ॥ तो पुन्डीक दगावि निजमन ॥ आ । खगिरा त्या टाया ॥ ३७ ॥ गानी पर टाकूनि ज्वानी ॥ उभा राहिला पल तगी ॥ निज मतउपें सपट द तानी ॥ पाव त भगीं निजागें ॥ ३८ ॥ त्याचें स्वरूप पाहा । नयनीं ॥ त्वरी मजिन जाहलीं मनीं ॥ पाटियुन जाती दयानी ॥ मुग्नावरूनि त्याचन्या ॥ ३९ ॥ मोपळी मुकुमाळ शाकुश ॥ पांसे घरमिरा पीतांबर ॥ त्रिय पुन्डें मस्तकार ॥ श्रीमुख मनाहर साजिरें ॥ ४० ॥ हें रूप दे ॥ता दृष्टीं ॥ त्याचि दव तीम पाठी ॥ पर जा ।नि सन तिन्ही ॥ सद्गुरों स्तविती त्रिजग्मीं ॥ ४१ ॥ ज्याचें नाम आर्तिनी ॥ त्याची जप पैठणगामी ॥ श्रुतिशास्त्रें वर्णिती जनासी ॥ पार विरिंचीसी नगप ॥ ४२ ॥ नारदमुनें र ।कन प्रीती ॥ शाप करिता जाहला निगुती ॥ जिव्हा चित्ति दुः होती ॥ मग निजातिस्थिती राहिला ॥ ४३ ॥ पांडुरंगानें देखन ॥ आणि पन्ढरिनें पुण्यक्षेत्र ॥ भजमागनें पाव । तीर्थ ॥ ताहीं त्रिता त्रिगुणीं ॥ ४४ ॥ हें एमीम भार्यी न पाहतां ॥ आपुलेंच भूपग सांगमी वृथा ॥ राजाई तुही कुळदेवता ॥ ए माझिया चित्ता न ये पीं ॥ ४५ ॥ हे नित्य परवीन घेऊन ॥ करीतस स ।संमार्जन ॥ एसें या ।तीपि ब्राह्मण ॥ माधायमान नृपनाथ ॥ ४६ ॥ ह्मणे माझी आराध्यदेवता ॥ याणें निंदिली मनदेवतां ॥ आपुलीच मांगे प्रशंसावाता ॥ विचार चित्ता न करितां ॥ ४७ ॥ आतां जीवें मारावें यासी ॥ तरी अधिकारी व्हावें दोषासी ॥ शिक्षा करूनि द्विजासी ॥ नगरप्रदेशीं दवडावा ॥ ४८ ॥ मग ब्राह्मणासी ह्मणे भूपवर ॥ तूं असत्य बोलिलासी उत्तर ॥ सुवर्णमय पंढरपुर ॥ ऐकिलें साचार नाहीं कीं ॥ ४९ ॥ आणि राजाई दैवत कुळपीठ्यासी ॥ इजा

स्वमुखे ह्मणतोसी दासी ॥ तरी शिक्षा करूनि तुजसी ॥ अरण्यासी दवडीन ॥ ९० ॥ मग ब्राह्मण ह्मणे ऐक भूपती ॥ म्या यथार्थ सांगितलें तुजप्रती ॥ तुह्मी पंढरीस येऊन सत्वरगती ॥ रुक्मिणीपति पहावा ॥ ९१ ॥ म्या सांगितलें त्याचें महिमान ॥ त्याहूनि विशेष कोटिगुण ॥ तुझे दृष्टीस न पडता जाण ॥ मग दंडन करावे ॥ ९२ ॥ तो देवाधिदेव देखिला नाहीं ॥ तोंवरींच थोर हे राजाई ॥ जैसा सूर्योदय न होताचि पाहीं ॥ दीपक सोज्वळ दिसती ॥ ९३ ॥ जों देखिला नाहीं ऐरावती ॥ तों इतर वारण थोर भासती ॥ कीं पौर्णिमेचा नुगवता निशापती ॥ उडुगणे वाटती सतेज ॥ ९४ ॥ नातरी सुधारस न घेता हाता ॥ इतर रसाची तंवचि वार्ता ॥ कीं पयोब्धि दृष्टीस न देखता ॥ दिसती सरिता अनुपम ॥ ९५ ॥ कल्पतरूचे न देखता वन ॥ तोंवरीं आवडे आंबेवन ॥ ऐकिलें नाहीं वेदांतज्ञान ॥ तोंवरी पाखंडगान आवडे ॥ ९६ ॥ देखिला नाहीं सुवर्णपर्वत ॥ तोंवरींच पितळ झगमगित ॥ तेवीं जों देखिला नाहीं पंढरीनाथ ॥ तों इतर दैवतें आवडती ॥ ९७ ॥ ऐकोनि ह्मणे नृपवर ॥ आता पंढरीस येतो सत्वर ॥ सांगितल्याऐसे देखिलें जर ॥ तरीच बरें द्विजवरा ॥ ९८ ॥ आणि असत्य वदलें असेल जरी ॥ तरी शिक्षा करीन तुज सत्वरीं ॥ मग प्रधानासी सांगे ते अवसरीं ॥ करावी स्वारी निजांगे ॥ ९९ ॥ अश्व गज रथ शिबिकाभरण ॥ सवे घेऊनि कांहीं सैन्य ॥ राजा सत्वर चालिला जाणा ॥ पांडुरंगदर्शन घ्यावया ॥ ६० ॥ नानावाद्यांचे होताती गजर ॥ तयामागून चाले द्विजवर ॥ ह्मणे लज्जा रक्षील रुक्मिणीवर ॥ कीं करील अव्हेर दीनाचा ॥ ६१ ॥ म्या सांगितलें जैशा रीतीं ॥ तैसें न देखे जरी भूपती ॥ तरी शिक्षा करील मजप्रती ॥ संशय चित्तीं न धरिता ॥ ६२ ॥ मग ध्यानीं आणोनि पांडुरंगमूर्ती ॥ स्तवन करी आपुले चित्तीं ॥ ह्मणे भक्तवत्सला रुक्मिणीपती ॥ मज या आकांतीं पावावे ॥ ६३ ॥ अनाथ दीन तुझा ब्राह्मण ॥ देशावरासी निघालों जाण ॥ तुझें सांगूनि नामाभि-

घान ॥ पुढ़ुभक्षण परीक्षो ॥ ६४ ॥ दया गुणी अद्भुत कीर्ती ॥ पणिडी आहे मागिल्या संगीं ॥ तैसीच मागितली राजाप्रती ॥ परी पदार्थ दिसतीं पाहतां ॥ ६५ ॥ त्यागी निष्ठी पुण्यदेवता ॥ त्यागनि गग मन नृपनाथ ॥ सारा पादाध्य सी भातो ॥ परीनाथा देतसे ॥ ६६ ॥ पंग्री आहे जैसा रंगी ॥ तैसेंच पक्षिणें तपाप्रती ॥ परी पक्षियुगी मूर्ति त्या मिती ॥ मारीमी भमर्गी कर्मि मर्ते ॥ ६७ ॥ जैसें पक्षिणें द्रव्य पुरुष आग ॥ सें निष्कामी पाहतां रिसती पोळल ॥ तैसीच पंग्री गुर्णमत करी ॥ परी रिपर्पें न रिग गवसा ॥ ६८ ॥ सर्वी मागें केली पक्षी ॥ म्यां तैसेंचि मागितलें सत्पमानी ॥ आतां दर्शन न देतां पर गर्वी ॥ सर्वी भर मागि स्वीच सा ॥ ६९ ॥ गग मी आतु दूत प्राण ॥ दरी अस्त हार्दि मन ॥ पुढें परी महात्म्य पेणनि गळले ॥ त्रिपत मर्सी न परिहार ॥ ७० ॥ अनाथ नाथा रुक्मिणीरमणा ॥ पेणा सपळी पाव मन ॥ पण्या गापिगा द्विजभगग ॥ आदुभाग जाणतें ॥ ७१ ॥ लागे मारी कीर्ति याग गिरा गान ॥ आत्मयाचा हेगा अवना ॥ परी जैसें पक्षिणें आहे तजान ॥ तैसेंच आपगर्गे लागेल ॥ ७२ ॥ पेणा स्वामी पाहनि विचार ॥ रुक्मिणीगामी माग शाङ्गधर ॥ विजात रींगा नृपवर ॥ देता सत्पर दर्शना ॥ ७३ ॥ परी जैसी हाती द्वारपापुरी ॥ न्याहूनि दिशाप आहे परी ॥ नृपवगमी नागर्भू निमिषभरी ॥ मशय सिपान सवाचा ॥ ७४ ॥ नाहीं तरी शिवा पापेष्ट आवण ॥ मग ता दईल आपुला प्राण ॥ आणि आपुलें चित्तसी पईल उण ॥ सेमअन्न होसतील ॥ ७५ ॥ यदा पणानि जगज्जननी ॥ पाण अन्य गी तये क्षणी ॥ क्षण वैकुंठींची रचना आणोनी ॥ रायमी प क्षणीं दाखवीन ॥ ७६ ॥ ऐसी कल्पना परितां जाण ॥ मैमेंनि जाहलें न लागे क्षण ॥ ता मापा मधी जग जीवन ॥ निजमतमहिमान पाल्वी ॥ ७७ ॥ सी म्हणे रामजा पर सीस अ ॥ मनिर डालें पंगु ॥ भयभीत होऊनि द्विजवर ॥ रुक्मिणीवर

आळवीतसे ॥ ७८ ॥ मग सन्निध पाचारून द्विजा ॥ काय बोलतसे रामराजा ॥ आता संशय न फिटता माझा ॥ तरी अपमान तुझा करीन ॥ ७९ ॥ मग सन्निध वारण आणवूनि त्वरित ॥ अंबारींत बैसला नृपनाथ ॥ पंढरी विलोकिताचि त्वरित ॥ तों नवल अद्भुत देखिलें ॥ ८० ॥ जैसा पौर्णिमेचा निशापती ॥ त्यामोंवर्ती नक्षत्रे दिसती ॥ तेवीं देवालयाच्या कळसामोंवर्ती ॥ मंदिरे चमकती लखलखीत ॥ ८१ ॥ हे कौतुक देखता दृष्टीसी ॥ राजा विस्मित जाहला मानसीं ॥ ह्मणे ब्राह्मणे कथिली जैसी ॥ पंढरी तैसी दिसताहे ॥ ८२ ॥ मग अनुताप धरून चित्तात ॥ खालीं उतरला नृपनाथ ॥ नमस्कार साष्टांग घालूनि त्वरित ॥ विप्रासी बोलत तेधवा ॥ ८३ ॥ तुम्हीं सांगितले जैशा रीतीं ॥ तैसेंच दिसोन येतसे पुढती ॥ मी नेणता अभिमान धरूनि निश्चितीं ॥ विकल्प चित्तीं धरियेला ॥ ८४ ॥ ऐसें बोलोनि नृपवर ॥ द्विजासी केला नमस्कार ॥ मग शुद्ध करूनि अभ्यंतर ॥ चरणीं सत्वर लागला ॥ ८५ ॥ ब्राह्मण विस्मय पावला चित्तीं ॥ म्हणे मज पावला रुक्मिणीपती ॥ हर्ष न मावे त्रिजगतीं ॥ गातसे कीर्ति सप्रेम ॥ ८६ ॥ भक्तामाजी अग्रगणी ॥ एक पुंडलीक शिरोमणी ॥ त्याचे भेटीसी द्वारकेहूनी ॥ चक्रपाणि पातले ॥ ८७ ॥ सकळ तीर्थात वरिष्ठ गंगा ॥ तीहूनि विशेष चंद्रभागा ॥ दर्शनेच पावन करी जगा ॥ अभिमान अंगा जडों नेदी ॥ ८८ ॥ मथुरा गोकुळ वृंदावन ॥ ये स्थळीं नांदे जगज्जीवन ॥ द्वारकेतही श्रीकृष्ण ॥ भक्ताकारण तिष्ठत ॥ ८९ ॥ परी या क्षेत्रींचे महिमान ॥ अनुपम दिसतसे मजलागून ॥ ऐसा ब्राह्मण निर्लज्ज होऊन ॥ गातसे गुण निजप्रीतीं ॥ ९० ॥ टाळ मृदंग आणोनि त्वरित ॥ समारंभ करी नृपनाथ ॥ मिळवूनिया वैष्णवभक्त ॥ गजर करित स्वानंदे ॥ ९१ ॥ पुढे विलोकिताचि जाण ॥ तों कल्पतरूचें लागले वन ॥ खडे परीस चिंतामणीसमान ॥ लागता रान पंढरीचें ॥ ९२ ॥ कामधेनूऐशा उदंड गायी ॥ मोंवत्या असती तये ठायीं ॥ राजा विस्मित होऊनि पाही ॥

लगे धन्य नद्यांची अगाध ॥ ९३ ॥ भाद्रपदाचा धरूनि हात ॥ भूपति पुढें विलोकित ॥ तों पंढरीक्षेत्र अकस्मात ॥ पाहतां दिसत नरपाळीं ॥ ९४ ॥ तरुवरी बैसोनि पक्षियाती ॥ निजच्छंदें गायन करिती ॥ हंस मयूर नृत्य करिती ॥ सप्रेम गातां उल्हासें ॥ ९५ ॥ तरुवरी करिती अनुवाद ॥ भाविक करिती महानाद ॥ विष्णुभक्त करिती कीर्तन ॥ मृदंग विणे घेऊनि ॥ ९६ ॥ ठायीं ठायीं सभा करूनि जाणा ॥ नृत्य करिती देवांगना ॥ तैसे सम्यता घेऊनि नाना ॥ विराधिक जना मुळ-विर्षे ॥ ९७ ॥ सत वैष्णवी ठायीं ठायीं ॥ आनंदाचा पाहती पाहीं ॥ अनुसरे दर्शन होऊनि तेही ॥ आलिंगन देती येरयेरां ॥ ९८ ॥ पद मार्गेसी अटोळत स्नान ॥ तीर्थ घेऊनि मूर्तिमंत ॥ स्नान करूनि पावन होत ॥ दर्शन पाहत नृपनाथ ॥ ९९ ॥ एक मनकामें रचून वृंदावन ॥ त्यावरी बैसविलें गरुडोदण ॥ दिव्य स्थापूनि वस्त्राभरण ॥ करिती पूजन नानापरी ॥ १०० ॥ मग भीमातीर करूनि स्नाना ॥ राजा चालिला देवदर्शना ॥ तों गंगादेव सकळ जाणा ॥ पंढरीगणा रक्षिती ॥ १ ॥ अष्टसिद्धि सकळ दासी ॥ निजांगें राबती देवापासीं ॥ त्यांमाजी अकस्मात राजाईसी ॥ गर्वें स्त्रीसी ओळखिलें ॥ २ ॥ म्हणे विद्यानगरीं अवचितों पूजनीं ॥ तेचि हे आमुची कुळस्वामिनी ॥ ती पंढरीस झाडीतसे अंगणी ॥ विस्मित मनीं नृपनाथ ॥ ३ ॥ ऐसे शब्द ऐकोनि ते समयीं ॥ राजा तीस पुसे लवलाहीं ॥ म्हणे माते तू किमर्थ ये ठायीं ॥ निजांगें पाहीं झाडितेसी ॥ ४ ॥ मग भवानी उत्तर देत त्यासी ॥ तुझा व्यर्थचि अहंता धरिली मानसीं ॥ मजऐशा अनंत दासी ॥ येती पंढरीसी राबावया ॥ ५ ॥ या पुंडलिकाचे अंगणीं ॥ सकळ तीर्थें घालिती ओळंगणी ॥ मग पवित्र होऊनि तत्क्षणीं ॥ वाहती पाणी निजांगें ॥ ६ ॥ विस्मित होऊनि नृपनाथ ॥ पुढें विलोकूनि जों पाहात ॥ तों नारद तुंबर येऊन तेथ ॥ कीर्तन करित देखिलें ॥ ७ ॥ चतुर्भुजरूपें नारीनर ॥ अवघे दिसती साकार ॥ लोटांगण घाली नृपवर ॥ स्वानंदें निर्भर मानसीं

॥ ८ ॥ शंखचक्रादि आयुधें घेऊनी ॥ द्वारीं जय विजय तिष्ठती दोनी ॥ दिव्य पताका गगनीं ॥ चपळेऐशा झळकती ॥ ९ ॥ मागुती घालोनि दंडवत ॥ राजा प्रवेशला राउळांत ॥ तें तेज पाहतां नेत्र झाकत ॥ मग धरिला हस्त ब्राह्मणाचा ॥ ११० ॥ तों सांवळा सुकुमार राजीवनयन ॥ पीतांबरधारी जगज्जीवन ॥ कमललोचन सुहास्यवदन ॥ स्वरूप सगुण देखिलें ॥ ११ ॥ जें योगियांचें निजध्यान ॥ हृदयीं ध्यातो पंचवदन ॥ तें स्वरूप वर्णितांचि जाण ॥ उपमा गौण दिसताहे ॥ १२ ॥ अमृताची चवी सांगतां ॥ उपमा द्यावया रस कोणता ॥ तेवीं देवाधिदेव रुक्मिणीकांता ॥ दृष्टांतीं वर्णितां न ये कीं ॥ १३ ॥ तरी दृष्टीस देखती निजभक्तजन ॥ तेचि अनुभवें जाणती खूण ॥ येरवीं बुद्धिमंत करितां स्तवन ॥ पडलें मौन श्रुतीसी ॥ १४ ॥ ऐसी निरुपम परब्रह्ममूर्ती ॥ प्रीतीनें आलिंगी भूपती ॥ स्वरूप न्याहाळूनियां दिठीं ॥ मग चरणीं मिठी घातली ॥ १५ ॥ ब्राह्मणासी ह्मणे रामराजा ॥ तूं सखा सद्गुरु जिवलग माझा ॥ काय उपकार आठवूं तुझा ॥ गरुडध्वजा भेटविलें ॥ १६ ॥ तुवां जें कां कथिलें देख ॥ त्याहूनि कोटिगुणें अधिक ॥ दृष्टीं देखिला वैकुंठनायक ॥ सौख्य अनेक पावलों ॥ १७ ॥ राजाई माझी कुळस्वामिनी ॥ तेही झाडितां देखिली अंगणीं ॥ इंद्रासमवेत सुर येऊनी ॥ कर जोडोनि तिष्ठती ॥ १८ ॥ पंढरीऐसें क्षेत्र अद्भुत ॥ आणि पांडुरंगाऐसें वरिष्ठ दैवत ॥ चंद्रभागेऐसें पावन तीर्थ ॥ नाहीं दिसत त्रिभुवनीं ॥ १९ ॥ धुंवरडें होतां उंबराआड ॥ तें ह्मणे माझें हें ब्रह्मांड गाढ ॥ फोडोनि दाखवितां चहूंकडे ॥ होतसे वेडें निजमनीं ॥ १२० ॥ तैसेंचि जाहलें रायाकारण ॥ मग ब्राह्मणाचे धरिले चरण ॥ ह्मणे मी वेष्टिलों होतों अविवेकरून ॥ परी जाहलों पावन तुझेनी ॥ २१ ॥ यापरी कौतुक दाखवूनि जाणा ॥ मग अदृश्य जाहली तितुकीही रचना ॥ तों मृत्तिकेच्या भिंती दिसती नयना ॥ आश्चर्य मनांत वाटत ॥ २२ ॥ जैसें दाखविलें रायाप्रती ॥ तैसेंच पंढरीक्षेत्र आहे निश्चितीं ॥ परी मनुष्यांसी

मूर्ति ऐसी भासती ॥ निजरंगमंदिरीं जी ॥ २३ ॥ सांप्रत आपुला
जैसा दिसत ॥ तैसाच देखे नृपनाथ ॥ विस्मित होऊनि मनांत ॥ म्हणे
चमत्कार बहुत देखिला ॥ २४ ॥ राजा विचारी आपुले मनीं ॥ आतां
व्यर्थ कासया पुजारी भवानी ॥ मन्दिर भीमातीर टाकूनि ॥ सरिता
जीवनीं कां न्हावें ॥ २५ ॥ अमृतसागर देखिल्या पाहीं ॥ दिव्य
औषधी कासया घ्यावी ॥ कल्पतरु सन्निध असतां पाहीं ॥ आमूलाग्रची
न वेचावें ॥ २६ ॥ हातींचा परीस टाकोनियां ॥ धातुवादी म्हणावें
कासया ॥ कामधेनु गृहासी आलिया ॥ मग कासया पुजारी ॥ २७ ॥
गृहीं प्रसन्न भूपनायक ॥ मग और कासया आराधन ॥ तरी
जाईन घेऊनि पांडुरंग रानें ॥ देवीआराधन कासया ॥ २८ ॥ ऐसें कल्पूनि
रामराजा ॥ प्रार्थिता झाला गरुडध्वजा ॥ म्हणे दयाळुवा वैकुंठराजा ॥
मनोरथ माझा पुरवीं कां ॥ २९ ॥ चित्तीं हेत आहे ऐसा गरुडध्वजा ॥ कीं
विजयानगरासी न्यावें तुजला ॥ मागां अभय देऊनि शरणागताला ॥
सत्वर चला देवराया ॥ ३० ॥ देव म्हणे भूमीवरी ठेवितां आम्हांसी ॥
तरी तेथेंच राहीन निश्चयेंसी ॥ कांहीं अन्याय घडतां तुजसी ॥ मागुती
पंढरीसी येईन ॥ ३१ ॥ ऐसें बोलतां चक्रपाणी ॥ राजा हर्षला आपुले
मनीं ॥ म्हणे [illegible] ठेवूनी ॥ जाईन घेऊनि देवासी ॥ ३२ ॥
पंढरीक्षेत्रापासूनि जाण ॥ विजयानगरापर्यंत तेण ॥ दो मार्गीं मनुष्यें उभीं
करून ॥ मूर्ति काढून नेतसे ॥ ३३ ॥ पुजारी ब्राह्मण निवांत ठायीं ॥
भूपतीसीं बळ न चले कांहीं ॥ मूर्ति उचलोनि लवलाहीं ॥ हातोहातीं
चालिल्ले ॥ ३४ ॥ विजयानगरासी नेऊनि सवेग ॥ तेथें स्थापिला पांडुरंग ॥
नानापरींचे उपचारभोग ॥ राजा निजांगें करीतसे ॥ ३५ ॥ इकडे
यात्रेसी आषाढमासीं ॥ वैष्णव आले पंढरीसी ॥ तेथें मात ऐकिली ऐसी ॥
कीं विजयानगरासी देव गेले ॥ ३६ ॥ उदास दिसे पंढरपुर ॥ जैसें
प्राणावीणोनि शरीर ॥ कीं सरितेमाजी नसतां नीर ॥ जेवीं भयासुर वाटे
ते ॥ ३७ ॥ कीं नृपावीणोनि सैन्यसंपत्ती ॥ कीं चंद्रमावांचूनि

नक्षत्रजाती ॥ नातरी भ्रताराविण पतिव्रता सती ॥ निढळ दिसती जनांत ॥ ३८ ॥ तेवीं विद्यानगरासी गेलिया हरि ॥ अवघी उदास दिसे पंढरी ॥ संतमहंत गरुडपारीं ॥ येऊनि सत्वरीं बैसले ॥ ३९ ॥ म्हणती कोणाचें करावे कीर्तन ॥ आम्हासी टाकिलें जगज्जीवनें ॥ पुंडलीकासी दिधले वरदान ॥ ते असत्य वचन जाहलें कीं ॥ १४० ॥ भाविक भक्त आले सर्व ॥ म्हणती काय जाहला पंढरीराव ॥ विद्यानगरासी गेले देव ॥ कळला अभिप्राव सकळासी ॥ ४१ ॥ संतसाधु वैष्णवजन ॥ एकमेकासी बोलती वचन ॥ विद्यानगरासी कोणी जाऊन ॥ रुक्मिणीरमण आणावा ॥ ४२ ॥ ऐसे एकमेकासी बोलती वचन ॥ परी कोणीच न देती आश्वासन ॥ म्हणती पुंडलिकासी गेला उपेक्षून ॥ तो आमुचेन न ये सर्वथा । ४३ ॥ एक बोलती प्रत्युत्तरीं ॥ आमुचा प्रवेश नोहे राजमंदिरीं ॥ नृपास वृत्तांत कळेल जरी ॥ तरी शिक्षा बरी करील कीं ॥ ४४ ॥ एक दाविती निर्गुणभाव ॥ आपुले देहींच आहे देव ॥ चित्तीं नसताचि अनुभव ॥ बोलती वाव आत्मज्ञानी ॥ ४५ ॥ एक म्हणती ईश्वरइच्छेन ॥ जें जे जैसें येईल घडोन ॥ ते तें दृष्टीं पाहावे आपण ॥ तळमळ कोणी न करावी ॥ ४६ ॥ त्यात भानुदास वैष्णवभक्त ॥ प्रतिज्ञा करूनि काय बोलत ॥ मी घेऊनि येतों रुक्मिणीकांत ॥ नाहीं तरी जीवित न ठेवीं ॥ ४७ । ऐसें बोलोनि तयाप्रति ॥ तेथोनि निघाला सत्वरगती ॥ विद्यानगरासी जाऊन रातीं ॥ लोकाप्रति पुसतसे ॥ ४८ ॥ पंढरीहूनि पांडुरंगमूर्ती ॥ येथे घेऊनि आला नृपती ॥ ते कोठे स्थापिली निश्चितीं ॥ सांगा मजप्रति लवलाहें ॥ ४९ ॥ राजयाच्या भयेंकरून ॥ कोणी यथार्थ न सांगती वचन ॥ आम्हासी विदित नाहीं म्हणोन ॥ प्रतिवचन बोलती ॥ १५० ॥ मग भानुदास पुसती एकांतीं ॥ त्यास सांगितलें वैष्णवभक्तीं ॥ मंदिरीं ठेवूनि रुक्मिणीपती ॥ पूजी एकांतीं नृपनाथ ॥ ५१ ॥ राजा करूनि गेलिया पूजन ॥ मग आणिकासी नव्हे दर्शन ॥ कपाटें कुलुपे घालून ॥ द्वारपाळ

रक्षणा ठेविले ॥ ९२ ॥ ऐसी एकानिया मात ॥ मानुदास झाला हर्षयुक्त ॥ मग अर्धरात्र होतांचि त्वरित ॥ झाले निद्रित सकळिक ॥ ९३ ॥ द्वारपाळीं येतांचि जाण ॥ कुलुपें गळाठीं न लागतां क्षण ॥ मानुदास आत प्रवेशोन ॥ घातलें नमन साष्टांग ॥ ९४ ॥ स्वरूप दृष्टींसी न्याहाळून ॥ आलिंगन दिधलें प्रीतीकरून ॥ कंठ सद्गदित होऊन ॥ देवासी विनवण करीतसे ॥ ९५ ॥ म्हणे लक्ष्मीकांता वैकुंठवासिया ॥ पुंडलीकवरदा यादवराया ॥ आम्हांवरी क्षोभ सांडोनिया ॥ जाहलासी परस्वाधीन ॥ ९६ ॥ पुंडलिकासी दिधलें वचन ॥ कीं कदापि न जाय येथून ॥ तें तुझें आतां असत्यवचन ॥ असत्य दिसोन आलें कीं ॥ ९७ ॥ आम्हां दुर्बळांची नावडे पूजा ॥ येथें उपचार करिता राजा ॥ तें सुख मानोनि अधोक्षजा ॥ गरुडध्वजा राहिलासी ॥ ९८ ॥ दिव्य वस्त्रें आणि आभरण ॥ नैवेद्यासी अनेक पक्वान्न ॥ यांलागीं दुर्बळांचें स्मरण ॥ तुजकारण नव्हे कीं ॥ ९९ ॥ रुक्मिणी राही सत्यभामा ॥ इतुक्यांसी सांडोनि पुरुषोत्तमा ॥ रामरायें तुज लावूनि प्रेमा ॥ मेघश्यामा चाळविलें ॥ १६० ॥ सांडोनियां पंढरपुर ॥ यसतें केलें विद्यानगर ॥ तेथें वाट पाहाती ऋषीश्वर ॥ भक्त थोर तिष्ठती ॥ ६१ ॥ रंभा तिलोत्तमा उर्वशी मेनका ॥ सेवेसी येती अष्टनायिका ॥ सांडोनिया विधिजनका ॥ बैसलासी निका ये ठायीं ॥ ६२ ॥ कीं आमुचे पदरीं दोष दारुण ॥ पळानि आलासी सयामेण ॥ कीं तुज मागतसों प्रेमदान ॥ म्हणोनि पळून आलासी ॥ ६३ ॥ कीं कीर्तनाचा होतो गलबला ॥ तेणें निद्रा न लागेची तुजला ॥ म्हणोनि एकांतीं ठाव पाहिला ॥ कळलें सकळा यथार्थ ॥ ६४ ॥ कीं यात्रा मिळते असंख्यात ॥ त्यांसी भेटतां शिणसी बहुत ॥ मग येऊनि विद्यानगरांत ॥ घेतोसी विश्रांति या ठायीं ॥ ६५ ॥ ऐकोनि मानुदासाचें वचन ॥ काय बोलतसे जगज्जीवन ॥ तू बोलतोसी उदासवचन ॥ विचार मनीं न करितां ॥ ६६ ॥ मज न रुचती नाना उपचार ॥ वस्त्रें भूषणें अलंकार ॥ कवीं

देखेन भीमातीर ॥ म्हणोनि अंतर झुरतसे ॥ ६७ ॥ रायें आणोनि मजलागूनी ॥ येथे घातले बंदिखानीं ॥ तुम्हींही निष्ठुर होऊनि मनीं ॥ परत कोणीं न केली ॥ ६८ ॥ ऋद्धि सिद्धि चारी मुक्ती ॥ मी देत होतों तुम्हाप्रती ॥ परी त्यासी अव्हेरूनि निश्चितीं ॥ भजन प्रीतीं करीतसा ॥ ६९ ॥ याविरहित तों मजपासीं ॥ काहींच न दिसे द्यावयासी ॥ सेवाऋण न फिटे मजसीं ॥ म्हणोनि तुम्हासी टाकिलें ॥ १७० ॥ ऐसें बोलोनि रुक्मिणीकांत ॥ कंठ जाहला सद्गदित ॥ आनदाश्रु नेत्रीं वाहात ॥ दोघेही स्फुंदत निजप्रेमे ॥ ७१ ॥ भानुदासासी जगज्जीवने ॥ मागुती दिधलें आलिंगन ॥ म्हणे प्रातःकाळीं करिता पूजन ॥ देईन दर्शन तुजलागीं ॥ ७२ ॥ मग नवरत्नाचा काढोनि हार ॥ भानुदासासी देत शार्ङ्गधर ॥ म्हणे आता बिन्हाडासी जाई सत्वर ॥ येईल नृपवर दर्शना ॥ ७३ ॥ बाहेर येताचि भानुदास ॥ कुलुपें बैसलीं कवाडास ॥ अणुमात्र न कळता कोणास ॥ निजभक्तास भेटला ॥ ७४ ॥ प्रातःकाळीं उठोनि नृपती ॥ स्नान केले सत्वरगती ॥ देवासी नमन करूनि प्रीतीं ॥ काकडआरती करीतसे ॥ ७५ ॥ तों कंठीं न दिसे रत्नहार ॥ पुजाऱ्यासी पुसिले सत्वर ॥ ह्मणे येथें कोण आला तस्कर ॥ ह्मणोनि नृपवर क्रोधावला ॥ ७६ ॥ तयासी ताडन करूनि बहुत ॥ ह्मणे हार त्वरीत आणिजे येथ ॥ अमूल्य रत्नें न मिळती निश्चित ॥ पृथ्वी समस्त धुंडिता ॥ ७७ ॥ ऐसी आज्ञा होतांचि सत्वर ॥ झाडा घेती घरोघर ॥ परी कोठेंचि न दिसे हार ॥ मग पाहाती बाहेर तस्करासी ॥ ७८ ॥ तों गंगातीरीं स्नान करूनी ॥ भानुदास बैसले नामस्मरणीं ॥ राजदूत पाहती विलोकूनी ॥ तों हार दुरूनि देखिला ॥ ७९ ॥ म्हणती सापडला रे तस्कर ॥ आतां यास धरावा सत्वर ॥ अकस्मात बाधोनि वैष्णववीर ॥ चालले किंकर रायाचे ॥ १८० ॥ नगरात आणिता त्याकारण ॥ देखोनि हासती सकळ जन ॥ ह्मणती हा भोंदावया जनाकारण ॥ संत होऊन हिंडतो ॥ ८१ ॥

देवावरी हात घातला पाहें ॥ तो मनुष्यासी मिपेल काय ॥ पन्नाशासी मेळवा कपिला गाय ॥ तो पूजील काय सिनळागीं ॥ ८२ ॥ ऐसें नानापरींचे विविध जन ॥ भानुदासासी निंदिती देखोन ॥ परी तो खेद न करी जाण ॥ नामस्मरण करीतसे ॥ ८३ ॥ एक जगती मैंदाचिया गळां ॥ महागा घातली तुळसीमाळा ॥ तो आनि प्रत्यक्ष देखीला डोळां ॥ हार चोरिला येणेंचि ॥ ८४ ॥ नगरनांचा हार घेऊन ॥ दूतांनीं रायासी दिधला नेऊन ॥ म्हणती तस्कर आणिला माधान ॥ त्यासी दंड कोण करावा ॥ ८५ ॥ सक्रोध बोले नृपवर ॥ त्यास सूळावरी घाला सत्वर ॥ कोण कैसा पाहावा तस्कर ॥ ऐसा विचार न केला ॥ ८६ ॥ भानुदास दूतांसी बोले वचन ॥ माझें तरी सन्निध आलें मरण ॥ शेवटीं पांडुरंगाचें दर्शन ॥ मजकारण करवावें ॥ ८७ ॥ त्यात काणी हाते सज्जन ॥ त्यांस मानलें त्याचें वचन ॥ मग रायासी आज्ञा मागून ॥ गेले घेऊन देऊळासी ॥ ८८ ॥ भानु ास म्हणे देवाप्रती ॥ मी न्यावयासी आलों पर्कार्ती ॥ म्हणानि योजिली ऐसी युक्ती ॥ आणि नृपाहातीं दंडविलें ॥ ८९ ॥ जो न्यावया येईल तुजकारण ॥ त्याचा ऐसाच घ्यावा प्राण ॥ मग राजमंदिरीं विळास मागून ॥ सुखें राहावें या ठायीं ॥ १९० ॥ ऐसा विचार करूनि धननीळ ॥ मग हार घातला माझिया गळां ॥ ऐसें बोलतां तये वेळा ॥ अश्रु डोळा लोटले ॥ ९१ ॥ परी शतसहस्र जन्मांमधीं ॥ तुज मी न सोडीं रुक्मिणीपती ॥ ऐसें बोलोनि मागुतीं ॥ नमन प्रीतीं घातलें ॥ ९२ ॥ दूत म्हणती ते अवसरीं ॥ आतां ऊठ गा चाल सत्वरी ॥ आधींच केली नसती चोरी ॥ तरी ऐसी परी कां होती ॥ ९३ ॥ ऐसें म्हणोनि सत्वर ॥ भानुदासासी काढिलें बाहेर ॥ शूळ देऊनि खांद्यावर ॥ माथां शेंदूर घातला ॥ ९४ ॥ कौतुक पाहावया सत्वरीं ॥ अमित मिळाल्या नरनारी ॥ मग नेऊनि नगराबाहेरी ॥ शूळ सत्वरी रोविला ॥ ९५ ॥ उचलूनि जों घाळावें वरी ॥ तों भानुदास देवातें विनति करी ॥ म्हणे

आकाश कडकडोनि पडो मजवरी ॥ तरी तुज अंतरीं आठवीन ॥ १९६ ॥ सप्त समुद्र समरस जाहलिया ॥ तरी तुज न सोडीं देवराया ॥ तुजवरूनि नाशवंत काया ॥ ओवाळूनिया सांडिली ॥ १९७ ॥ लया जाईल सकळ क्षिती ॥ आणि पंचभूतेंही प्रळया पावती ॥ तैं तुजवाचूनि रुक्मिणीपती ॥ आणिक सांगाती असेना ॥ १९८ ॥ वडवानळ खाईल त्रिभुवन ॥ तैं तूं माझा जिवलग प्राण ॥ भानुदासाचा निश्चय देखोन ॥ जगज्जीवन पावले ॥ १९९ ॥ तंव नवल वर्तलें अति अद्भुत ॥ तें सादर परिसा भाविक भक्त ॥ शूळ रोंविला होता जेथ ॥ त्यासी पल्लव अकस्मात फुटले ॥ २०० ॥ फुलें फळें आलीं बहुत ॥ राजासी जाऊनि सांगती मात ॥ ह्मणे तो आहे वैष्णवभक्त ॥ पंढरीनाथ पावला त्या ॥ १ ॥ शूळाचा वृक्ष जाहला सत्वर ॥ राजासी सांगते जाहले किंकर ॥ वचन ऐकूनिया नृपवर ॥ आश्चर्य थोर करितसे ॥ २ ॥ पहावयासी येतां त्वरित ॥ तव दृष्टीस देखिलें साक्षात ॥ मग अनुताप पावला चित्तात ॥ ह्मणे अन्याय बहुत मज घडला ॥ ३ ॥ भानुदासासी नमस्कार प्रीतीं ॥ सद्भावें घालीतसे नृपती ॥ ह्मणे अपराध घडला मजप्रती ॥ विवेक चित्तीं न करितां ॥ ४ ॥ मग रामरायें भानुदासाप्रती ॥ देउळीं नेला सत्वरगती ॥ दृष्टीस देखतां पांडुरंगमूर्ती ॥ सद्गदित कंठीं जाहला ॥ ५ ॥ चरणीं मिठी घालिताचि जाण ॥ उचलोनि धरी जगज्जीवन ॥ भानुदासासी ह्मणे रुक्मिणीरमण ॥ मजकारण शिणलासी ॥ ६ ॥ आता मज घेऊनि खांद्यावरी ॥ पंढरपुरासी चाल सत्वरी ॥ तेथें पुंडलिकाचे द्वारीं ॥ निरंतरीं वसेन ॥ ७ ॥ रामराजा धरितसे पाय ॥ मज उपेक्षूनि जातां काय ॥ देव ह्मणती तुझा अन्याय ॥ घडोनि आला अनायासें ॥ ८ ॥ कांहीं तुझें होतें सुकृत ॥ ह्मणोनि होतों दिवस बहुत ॥ आता माझें रूप हृदयांत ॥ आठवीं नित्य सप्रेम ॥ ९ ॥ भानुदास ह्मणे रुक्मिणीकांता ॥ कैसा उचलसील

मज आतां ॥ माझी तों नाहीं राजसत्ता ॥ त्यां मेळवूनि बहुतां तुज त्यावें ॥ २१० ॥ ऐकोनि म्हणे दीनदयाळ ॥ मी तुझे स्वाधीन जहालों केवळ ॥ आतां माझी सत्ता आहे सकळ ॥ ते तुझीच असे निजभक्ता ॥ ११ ॥ ऐसें म्हणोनि जगज्जीवनें ॥ तत्काळ रूप धरिलें सान ॥ भानुदासासी बोले वचन ॥ सावळींत घालोन मज नेईं ॥ १२ ॥ मग गवाळें आणोनि तयेक्षणीं ॥ त्यांत बांधिले चक्रपाणी ॥ ऐसी ऐकोनियां वाणी ॥ आशंकित मनीं न व्हावें ॥ १३ ॥ जैसें आकाश विस्तीर्ण आहे बहुत ॥ परी घटीं पाहतां तेवढेंच होत ॥ तेवीं भक्तांळीछेसी वैकुंठनाथ ॥ सूक्ष्म होत निजप्रीतीं ॥ १४ ॥ कीं अफाट समीर आहे बहुत ॥ परी विंजणा हालवितां तैसाचि होत ॥ तेवीं भक्तां स्वाधीन रुक्मिणीकांत ॥ तैसाचि होत निजछंदें ॥ १५ ॥ मागें कृष्णावतारीं यशोदा घुसळितां ॥ जो डेरियामाजी लागला दिसत होता ॥ तो भानुदासाच्या गवाळ्यांत जातां ॥ संशय कोणता आणावा ॥ १६ ॥ जो अनंत घटीं व्यापून जाण ॥ तैसाचि दिसे थोर सान ॥ अणुरेणूपरीस लहान ॥ ज्ञानदृष्टीनें दिसताहे ॥ १७ ॥ तो भानुदासाचे आवडी-साठीं ॥ सावळींत भावला जगजेठी ॥ खांद्यावरी घेऊनि उठाउठी ॥ सत्वरगती जातसे ॥ १८ ॥ मंजुळ शब्द गवळ्यांतून ॥ भक्तासी बोले जगज्जीवन ॥ धन्य आजिचा उगवला सुदिन ॥ संतसज्जन भेटतील ॥ १९ ॥ पद्माळ्यासी आले भानुदास ॥ तेथें खालीं ठेविला जगन्निवास ॥ आपण लागले स्नानास ॥ हर्ष विशेष वाटला ॥ २२० ॥ इकडे सावळींत होते रुक्मिणीवर ॥ ते एकाएकीं झाले थोर ॥ वरील पूड मस्तकावर ॥ सर्वांचा चूर झाला की ॥ २१ ॥ भानुदास येऊनि जंव पाहे ॥ म्हणे देवाधिदेवा हें केलें काये ॥ थोर झालासी लवलाहें ॥ आतां उचलसील काय मजलागीं ॥ २२ ॥ मग म्हणे रुक्मिणीवर ॥ तू पुढें जाऊन सांग सत्वर ॥ नानावाद्यांचा

करूनि गजर ॥ येतील सामोरे संतसाधु ॥ २३ ॥ सुदिनघटिका आजिचे दिनीं ॥ मज बैसवावें सिंहासनीं ॥ ऐसें बोलतां चक्रपाणी ॥ भानुदास तेथुनि निघाला ॥ २४ ॥ तों गरुडपारीं वैष्णवभक्त ॥ अवघे बैसले चिंताक्रांत ॥ ह्मणती भानुदासासी दिवस लागले बहुत ॥ परी रुक्मिणीकांत न ये कीं ॥ २५ ॥ तों अकस्मात भक्त विजयी ॥ हास्यवदन त्यांहीं पाहीं ॥ येतां देखिला लवलाहीं ॥ ह्मणती शेषशायी आणिला ॥ २६ ॥ संतांसी क्षेम देऊनि त्वरित ॥ ह्मणे पंढरपुरासी आले रुक्मिणीकांत ॥ ऐसी ऐकोनि हर्षमात ॥ संतोषे चित्त सकळांचें ॥ २७ ॥ दिंडी पताका घेऊनि सत्वर ॥ सामोरे चालिले वैष्णववीर ॥ टाळमृदंगाचा गजर ॥ वाद्यें अपार वाजती ॥ २८ ॥ पुजारी आणि लोकपाळ ॥ नरनारी सामोरे जाती सकळ ॥ पंढरपुरासी येतां ते वेळ ॥ देखिला घननीळ दृष्टींसी ॥ २९ ॥ सकळीं घालोनि दंडवत ॥ देवासी आलिंगन देऊनि त्वरित ॥ रथावरी बैसवोनि रुक्मिणीकांत ॥ चालिले मिरवीत संभ्रमें ॥ २३० ॥ संत गर्जती गुणानुवाद ॥ त्यांपुढें नट नाचती छंद ॥ भेरी वाजंत्राचा नाद ॥ वाटतो आनंद सकळांसी ॥ ३१ ॥ तो समारंभ वर्णितां वाचेसीं ॥ दृष्टांत न पुरे द्यावयासी ॥ आतां प्रत्यक्ष कार्तिकमासीं ॥ पाहाती दृष्टीसी वारकरी ॥ ३२ ॥ रथोत्साह पौर्णिमेसी होत ॥ तेचि उपमा तया सरस ॥ तैशाचपरी पंढरीनाथ ॥ येती मिरवत निजछंदें ॥ ३३ ॥ येतां चंद्रभागेचें तीरीं ॥ तव ते पुढारी येत सामोरी ॥ देवासी स्नान घालोनियां झडकरी ॥ मग महाद्वारीं चालिले ॥ ३४ ॥ रथाखालीं उतरून सांवळी मूर्ती ॥ शिबिकेंत घातली हातोहातीं ॥ देवालयीं नेऊन सत्वरगती ॥ अभिषेक करिती मधुपर्क ॥ ३५ ॥ ब्राह्मण बोलती मंत्रघोष ॥ कीर्तनीं गर्जती वैष्णवदास ॥ सिंहासनी बैसे जगन्निवास ॥ धन्य दिवस सुदिन तो ॥ ३६ ॥ वस्त्रालंकारभूषण ॥ शोडषोपचारें

केलें पूजन ॥ पंचाम नैवेद्य अर्पून ॥ मग आरती पैं केली ॥ ३७ ॥ पुष्पांजळि मंत्रघोष पुजारी समर्पिती देवास ॥ सत वैष्णव पात्रें कन्यांस ॥ वाढल्या उल्हास तेधवां ॥ ३८ ॥ नरनारी मिळोनि समस्त ॥ भानुदासाचें स्तवन करित ॥ म्हणती याच्या योगें वैकुंठ नाथ ॥ आहे पंढरीत आगुती ॥ ३९ ॥ एक हाकरा नगरांत वाटिती ॥ एक पंचामृतभोजन विप्रा घालिती ॥ क्षेत्रवासी लोकां प्रती ॥ आनंद चित्ती वाढला ॥ ४० ॥ जैसा चतुर्दशवर्षें वनवास कठोर ॥ अयोध्येसी आला रघुनंदन ॥ नगरवासी आनंदले जन ॥ तैसेंचि झालें सर्वांसी ॥ ४१ ॥ की अवर्षणी अकाळ होता पर्यंत ॥ त्यावरी मेघ वर्षला अपरिमित ॥ पंढरीचे लोक समस्त ॥ संतोष मानीत या रीती ॥ ४२ ॥ की अगस्तीच्या पोटांतूनी ॥ समुद्र निघाला देखूनि नयनीं ॥ मग मेघासी उल्हास वाटला मनीं ॥ तैसीच करणी झाली की ॥ ४३ ॥ नातरी वसंतकाळ येताचि त्वरित ॥ वनस्पती दिसती सुशोभित ॥ तैसी पंढरीस येतां अनाथ नाथ ॥ लोक समस्त आनंदले ॥ ४४ ॥ की शरीरांतील परतला प्राण ॥ मग इंद्रियें वर्तती सावधान ॥ पंढरीच सकळही जन ॥ तैशाचपरी जाहले ॥ ४५ ॥ पुढिले अध्यायी कथा सुरस ॥ ऐकतां यश जोडे निर्दोष ॥ म्हणूनि भक्त हो सावकाश ॥ जोड करा हेचि पैं ॥ ४६ ॥ हें सात्विक भक्तांचें महिमान ॥ वाढविता श्रीरुक्मिणीरमण ॥ महीपति त्याचा वंदीजन ॥ गातो सद्गुण कीर्तनीं ॥४७॥ स्वस्ति श्रीभक्तविजय ग्रंथ ॥ ऐकतां सुटेल जगआप ॥ प्रेमळ ऐका भाविक भक्त ॥ त्रिचत्वारिंशाध्याय रसाळ हा ॥ २४८ ॥

॥ अध्याय ॥ ४३ ॥ ॥ ओंव्या ॥ २४८ ॥

Appendix II

परिशिष्ट २.

विठ्ठलकविकृत भानुदासचरित्र.

(साक्या.)

यात्रा भरली पंढरपुरीं नाहीं पांडुरंग ।
म्हणती संतहि, 'कोठे गेला भक्तांचा भवभंग?' ॥ १ ॥

पडला संदेह सकळीकासी, 'का रे! उपेक्षा केली? ।
भेटी देई' म्हणति, प्रभूला 'आम्ही दीन भुकेलों.' ॥ २ ॥

विद्यानगरीं नेलें प्रभुला कळलें सर्व जनाला, ।
'आहा! दीनदयाळा! त्यजिलें, वाटे खेद मनाला.' ॥ ३ ॥

यापरि साधू तळमळती कीं चातक मेघालागीं, ।
खळवळलें पंढरपुर तेव्हां म्हणती 'आम्हि अभागी. ॥ ४ ॥

आहे ऐसा कोणि पराक्रमि भक्तशिरोमणि आता ।
घेउनि येइल त्वरितचि येथें रखुमाईच्या कांता?' ॥ ५ ॥

कोणि न बोले मात ऐकुनी, म्हणती. त्यजिलें देवें, ।
करा प्रार्थना, कांहीं हरिच्या चुकलों असलों सेवे.' ॥ ६ ॥

भानुदास बोलिला समस्तां, 'मी आणिन भगवंता. ।
कैसा जाइल देव त्यजुनिया? सांडावी तुम्हि चिंता.' ॥ ७ ॥

नमन करुनियां मग सकळांसी भानूदास निघाला. ।
चाले चपळगतीनें तेव्हां विद्यानगरा आला. ॥ ८ ॥

जननी चुकतां तान्हें जैसें दीनपणानें पाहे, ।
त्यापरि भानूदास कृपाधन मंजुळवाणी बाहे. ॥ ९ ॥

वाजंत्र्याच्या ध्वनी उमटती दुंदुभि वाजति नाना ।
दृष्टि परेना कोठें हरि तो, फिरती मुरस सनाना ॥ १० ॥
प्रभातपूजा केलि नृपानें, न घडे फाणा मेत्री, ।
ससहि द्वारें केली द्द म, पुरुषानें जसि पटी ॥ ११ ॥
ऐसें कौतुक पाहुनि बोले भानुदास, 'श्रीरंगा' ।
घरा येउनी येथें बसला सांडुनि सकळहि संगा ॥ १२ ॥
अम्हां अनाथां कोण पुसे ? हरि' भागवत झाल्यासी, ।
पडून अन्नें पाहुनि यर्ची भक्षावा आल्यासी ॥ १३ ॥
आम्ही भक्त तुझे अतिदुर्बळ माझ घुका तुज वाटू, ।
या नृपाच्या उपचारांतें स्वप्नीं कदापि न पाटू ॥ १४ ॥
यासाठीं तू येथें स्पष्ट दाउनि राहसि, देवा'' ।
ऐसें म्हणतां भानुदासें काय वर्तलें तस्थां ॥ १५ ॥
झालि निशा, अति तमें दाटली, चिंता करि रंगदास ।
जोडुनियां कर उभा तिष्ठतो 'चाल' म्हणे देवास ॥ १६ ॥
'आतां न घरीं भीड तुझी मी, कां ध्याटासी पोरें ! ।
टाकुनि येता लाज न धरिली, ऐसें न किजे थोरें ॥ १७ ॥
आम्हांवांचुनि गति तुज नाहीं, छायीं न करीं फजीती, ।
दुष्ट नष्ट लेंकुरें असति तरि त्यांतें काय त्यजीती ?' ॥ १८ ॥
ऐसीं करुणावचनें ऐकुनि काय करी वनमाळी ।
सघन केली होति पयारें, उधडति ध्यावया टाळीं ॥ १९ ॥
डोळे उघडुनि पाहे तेव्हां देखियलें भगवंता, ।
शिरला आंत, तसा मग बोले, 'हरली सकळहि चिंता' ॥ २० ॥
साष्टांगें चरणावरतें हा घालि मिठी रविदास ।
अश्रुजळानें पद प्रक्षाळी, आनंद हृदयास ॥ २१ ॥

दोघां भेटी होतां बोले, 'कां पंढरिच्या कंटाळा? ।
कां हो हरि बैसला उगाचि? वश झालासि नृपाळा?' ॥ २२ ॥

देव म्हणे, 'मज बंदि घातलें, अंतरलों शरिभागा, ।
भीमातिर पंढरपुरनगरी नाहि असी दुजि जागा.' ॥ २३ ॥

यापरि हरि अनुवादुनिया मग काढी माळ गळ्याची ।
घाली भास्करदासा कंठीं आवडि रत्नफळाची. ॥ २४ ॥

बाहिर निघतां दास बोलिला, 'द्या मज भेट सकाळीं.' ।
उघडीं केलीं होति कवाडें, बसलीं दृढतर टाळीं. ॥ २५ ॥

प्रातःकाळीं स्नानालागीं भानुदास मग जात ।
आठवि अंतरि कमळापतिला नाम मुखानें गात. ॥ २६ ॥

स्नान करुनिया घालुनि आसन निमग्न बसला ध्यानीं ।
ठेवुनिया चित्त पांडुरंगीं आळविला हरि त्यानीं. ॥ २७ ॥

देवार्चन नृप करावयासी आला लगबग भारी ।
माळ पहातां न दिसे कंठीं ताडित फार पुजारी. ॥ २८ ॥

चोर पहाया धावति सेवक शोध करिति गांवाचा ।
दासाकंठीं माळ पहातां 'चोर' म्हणति हा साचा. ॥ २९ ॥

ताडण करिती नृपसेवक त्या आणिला रायापाशीं ।
मग सक्रोधें बोले नृप तो, 'घाला शुळशिखराशी.' ॥ ३० ॥

चालविला मग शुळाजवळि तो म्हणे, 'ऐक नृपनाथा! ।
भेट घेउं दे मज देवाची, चरणीं ठेविन माथा.' ॥ ३१ ॥

येतां प्रभुसन्निध मग त्यानें नमन पदांबुजि केलें ।
म्हणे, 'भला तूं पंढरिराया! बरें मला हित केलें. ॥ ३२ ॥

आतां देवा! लोभ असों द्या, आठव हृदयिं धरावा, ।
केली युक्ती तुम्हि मज कळलें भानूदास मरावा. ॥ ३३ ॥

परि तुज जन्मोजन्मिं न सोडीं हा निश्चय भक्ताचा ।
असे, बरें त्वां केलें देवा! खेळ जसा भक्ताचा’ ॥ ३४ ॥
वेसीवरती शूल रोंविला, म्हणे, ‘सद्यावरि घाला’ ।
सच्चिद्घनसुख पूर्णकृपाकर आठवि हृदयिं निघाला ॥ ३५ ॥
दासाचा कळवळा तेव्हां कळवळला मनि भारी ।
फळ झाला सत्वर, नेत्रीं वाहति मग निर्धारी ॥ ३६ ॥
‘गांजिती कोण वळी मम भक्तां?’ धावे हरि समपाटा ।
सावरिला अपुल्या वचनातें, धावत हरिसम आला ॥ ३७ ॥
पळत पुढें पाव्युनियांमग अकस्मात दिसताहे ।
सेवकजन सांगती नृपासें, जाउनी नयीं पाहे ॥ ३८ ॥
विस्मय वाटे सकळां चित्तीं रामराय पदिं लागे ।
जोडुनि करकमळांतें भानूदासा अभयचि मागे ॥ ३९ ॥
आले पांडुरंगापाशीं दोघे भक्त, विनंती ।
करिते झाले, सद्गद तेव्हां कंठ, हरी करि खंती ॥ ४० ॥
‘कोणी माझा भक्त गांजिला सांगे भानूदासा!’ ।
आलिंगुनियां देवें त्याप्रति तत्काळि जैसा मासा ॥ ४१ ॥
‘आतां देवा! चला पंढरी, बैसुनियां मम पाठीं ।
नाहीं तर हा रामराय तुज काढिल युक्ति प्रवादि’ ॥ ४२ ॥
ऐकुनि ऐसी मात नृप म्हणे, ‘का हो! उपेक्षा माझी ।
करुनी आतां पानवरावरि त्यागुनि मजला आजी’ ॥ ४३ ॥
देव म्हणे, ‘मी अपुल्या वचना सत्य करुनियां आतां ।
जातों, लोभ असों दे, मजवर क्षोभुं नको, नृपनाथा’ ॥ ४४ ॥
रविदासानें वसवुनि खांदीं, पंढरीस मग जात ।
भक्त धांवती देव पहाया ‘आला’ ऐकुनि मात ॥ ४५ ॥

दिव्य पताका उभवुनि तेव्हां संत नाचती नाना ।
सर्वा अंतरि हर्ष न माये करिती सुरस तनाना. ॥ ४६ ॥
लोक धावती बहु नगरीचे लोळति दीसापाई ।
'धन्य धन्य तूं या लोकातें दाविलि बहुत नवाई.' ॥ ४७ ॥
सर्व मिळुनियां देव बसविला नेवुनि आपुल्या गादी ।
भरली यात्रा फारचि तेव्हा गाती ऐकति नादी. ॥ ४८ ॥
कोणी करिती देवपूजना, कोणी नाचति छंदें, ।
कोणी भानूदास वर्णिती गाउनि गीत अनंदे. ॥ ४९ ॥
कोणी ऐकत बसले तेथें, कोणी पुराण वाची, ।
कोणी करिती स्नाने दाने, स्तुति करिती देवाची. ॥ ५० ॥

उपसंहार.

यापरि झाला मोद बहूतचि विठ्ठल केशवपायीं ।
छद जडला, मग संतचरित्रे भक्ताचे गुण गाई. ॥ ५१ ॥

Appendix III

परिशिष्ट ३

केशव स्वामी कृत श्री एकनाथस्वामींचे चरित्र

चतुर्दशीचें कीर्तन ॥ महाद्वारी करोनि आपण ॥ हें पांडुरंग आज्ञावचन ॥ प्रतिपाळण करावें ॥ ४३ ॥ कैसी आज्ञार्थाचें कारण ॥ सविस्तर सांगावें निरोपण ॥ ऐकतांचि श्रीनाथ प्रश्न ॥ चरित्र प्राचीन वर्णिती ॥ ४४ ॥ पूर्वी कोण्हेकाळीं येथ ॥ चरित्र जाहलें अत्यद्भुत ॥ तें परिसावया श्रीनाथ ॥ देत चित्त सादरत्वें ॥ ४५ ॥ विद्यानगरी राज्यप्राप्ती ॥ रामराजा भक्त मूर्ती ॥ अति भावार्थी विठ्ठल भक्ती ॥ केली त्याप्रति नवलाव ॥ ४६ ॥ प्रार्थुनि पांडुरंगासी ॥ म्हणे चलावें मम नगरासी ॥ धरणें बैसोनि दिवानिशी ॥ करी उपवासासी सत्पात्र ॥ ४७ ॥ देव भिचाचा कोंवळा ॥ आज्ञापिलें समावेळा ॥ एके दिनीं आणि सोंवळा ॥ नेसीं प्रेमळा सरीच घडे ॥ ४८ ॥ या दोन नेमा विरहित ॥ माझें येणें न घडे निश्चित ॥ रायें ऐकोनिया मात ॥ परिक्षा विचारार्थ यदर्थी ॥ ४९ ॥ बोलावूनि सुबुद्धि प्रधान ॥ सांगे कोर्डे देववचन ॥ प्रधानें विचारोनि मना ॥ म्हणे विज्ञापना अवधारीं ॥ ५० ॥ देवें घाळूनि कोडें प्रबळ ॥ पाहतसे तुझ्या भक्तीचें बळ येथें बुद्धि एकचि प्रांजळ ॥ ते निश्चळ परिसावी ॥ ५१ ॥ स्वराज्य देशांतीळ समस्त ॥ लहान थोर विप्र येथ ॥ आणवूनि सुनिश्चित ॥ विनीत व्रत विचारावें ॥ ५२ ॥ आज्ञिया समस्तांच्या मना पटरीहून स्वस्थाना ॥ पर्यंत तया ब्राह्मणां ॥ सोंवळेंचि जाणा उभे कीजे ॥ ५३ ॥ हातोहातीं देवासी ॥ देवोनियां सायंकाशीं ॥ अविश्रम त्या दिवशीं ॥ स्वस्थानासी पैं न्यावें ॥ ५४ ॥ कुशळ बुद्धि ऐकोनि

कानीं ॥ राजा संतोषला मनीं ॥ त्वरे आज्ञापत्र देउनी ॥ दूतां लागुनी पाठविलें ॥ ५५ ॥ आपुल्या राज्यांतील ब्राह्मण ॥ समस्त लहान थोर आणुन ॥ अविनित मृदु प्रश्न ॥ हें कार्य आपण निवेदिलें ॥ ५६ ॥ राजआज्ञा आणि परमार्थ ॥ समस्त हे अंगिकारित ॥ दिवस एक नेमुनी त्वरित ॥ पथीं राहवीत ग्रामातरीं ॥ ५७ ॥ पंढरीहून स्थानपर्यंत ॥ अन्नोदक संस्था यथास्थित ॥ गावोगावीं करवी नृपनाथ ॥ अति विनीत द्विजभक्ती ॥ ५८ ॥ नेमले दिवशीं ब्राह्मण ॥ स्वस्थळीं करूनि स्नान ॥ मार्गावरी हो येऊन ॥ सोंवळेच जाण उभे ठाकती ॥ ५९ ॥ राजा प्रधान पादचारी ॥ पंढरी प्रासादा भीतरीं ॥ येऊनि साष्टांग नमस्कारी ॥ विनति करी देवासी ॥ ६० ॥ आज्ञेप्रमाणे निश्चिती ॥ सोवळे ब्राह्मण उभे असती ॥ कृपा करोन शीघ्र गती ॥ चलावें म्हणती विठ्ठला ॥ ६१ ॥ विनवोनियां ऐशा रिती ॥ ब्राह्मणासी म्हणे नृपती ॥ देवासी उचला हातोहातीं ॥ स्वस्थानाप्रती पाववा ॥ ६२ ॥ आग्रह करितां देव ॥ ब्राह्मणासी उचले स्वयमेव ॥ हातोहातीं ब्राह्मण सर्व ॥ नेती नवलाच कौतुकें ॥ ६३ ॥ श्रम न होतां कोणासी ॥ देव नेऊन एक्या दिवशीं ॥ पावविला त्या स्थानासी ॥ निज नेमेसीं उचलोनी ॥ ६४ ॥ राजा येऊनि आपण ॥ रत्नजडित सिंहासन ॥ प्रासादें निजकरें मांडून ॥ वरीं स्थापना करी देवा ॥ ६५ ॥ नानावस्त्रें अलंकार ॥ सुवर्ण रत्नमय विचित्र ॥ गळा नवरत्नाचे हार ॥ शोभा अपार पैं केली ॥ ६६ ॥ षोडशोपचारी पूजा ॥ सुगंध द्रव्य अति वोजा ॥ पूजोनिया अधोक्षजा ॥ वाजंत्रवाजा गजरेसी ॥ ६७ ॥ समस्त ब्राह्मण सतर्पण ॥ यथाविधीं अति दिव्यान्न ॥ देऊनि तया भोजन ॥ वस्त्र गौरवून अति प्रीती ॥ ६८ ॥ भिक्षुकांसी दक्षिणा दान ॥ देऊनि तोषविलें ब्राह्मण ॥ आशीर्वाद मुखें गर्जोन ॥ नृपतीसी पुसोन पै गेले ॥ ६९ ॥ देव प्रासाद बळकट ॥ तीन पोंवळ्यासह कपाट ॥ कड्या कुलपें घनदाट ॥

फेली खटपट दुष्टतेची ॥ ७० ॥ पूजेही मेसिहे भाजण ॥ त्यांचा निर्वाह सदगुरुंचे जाण ॥ फोणासी न यावे क्षीण ॥ तेंचि समावेना फरीतसे ॥ ७१ ॥ त्रिकाळीं पूजा नेमस्त ॥ साहित्य अति यथोक्त ॥ राजाही त्रिकाळ दर्शन घेत ॥ अति विनीत मक्तीसी ॥ ७२ ॥ यापरि मास्यविळास ॥ देव भोगी सावफाश ॥ येरीकडे पदरीस ॥ यात्रा दिव न पैं आला ॥७३॥ वार्षिक यात्रेची यापरी ॥ यात्रा दाटली नरनारी ॥ सत्पुरुष मंडळी स्वनिर्धारी ॥ आले पदरीसें ऐका ॥७४॥ नामदेव अति आवडत ॥ दृष्टिपाळ देवाचा सतत ॥ निवृत्ति ज्ञान सोपाननाथा ॥ देवही माया वर्धतसे ॥ ७५ ॥ सांवता माळी कुंभार गोरा ॥ या मक्तांच्या मुख्य धुरा ॥ चोखामेळा अति शूद्रा ॥ सर्गे दोरा योगी देव ॥ ७६ ॥ ज्ञानी विसोबा खेचर ॥ नामदेवाचा गुरु साचार ॥ भानुदास अति प्रियकर ॥ आवडता फार देवाचा ॥ ७७ ॥ नामदेवाचे चौघे पुत्र ॥ आणिकही एहान थोर ॥ यांसी मिळाले अपार ॥ करीत जयजय कार नामाचा ॥ ७८ ॥ तंव देव नेटियाचों वार्ता ॥ वदवे सांगती उद्विग्नता ॥ निस्तेज पदरी देवता ॥ सर्वांसी चिंता पैं जाली ॥ ७९ ॥ वदवे म्हणती संतांप्रती ॥ तुम्हासारिख्या थोर मूर्ती ॥ असता देव गला हातीं ॥ हे ख्याति राजयाची ॥ ८० ॥ तंव निवृत्ति श्रीज्ञानदेव ॥ म्हणती नवल जाहलें अपूर्व ॥ धन्य नृपतीचें वैभव ॥ केवीरें देव पैं नेला ॥ ८१ ॥ नामा अथवा भानुदास ॥ अवश्य आणितील देवास ॥ बोलावूनियां उभयतांस ॥ या विचारास योजावें ॥ ८२ ॥ एक विचारें समस्त ॥ त्या उभयतां बोलाविंत ॥ देव आणिला पाहिजे त्वरित ॥ भक्तिमार्गें प्रतापें ॥ ८३ ॥ तंव भानुदासें सम स्तांसी ॥ वंदोनि अति उल्हासी ॥ म्हणे आज्ञाप्रतापें पंढरीसी ॥ घेऊनि देवासी येतसों ॥ ८४ ॥ मानलें सकळांच्या चित्तीं ॥ सन्मानूनि निरोप देती ॥ सत्य घेऊनि संतमूर्ती ॥ शीघ्र गति चालिला ॥ ८५ ॥ संत आणि यात्रा समस्त ॥ निवांत होऊनि वाट पाहात ॥

भानुदास नृप नगरांत ॥ पावोनि राहात दुकानीं ॥ ८६ ॥ तेथील पाहिला वृत्तांत ॥ तंव देवासी अर्गळा बहुत ॥ कोणी नवा प्राणी तेथ ॥ आज्ञेविरहित जाऊं नपवे ॥ ८७ ॥ देव पडला बंदिखानीं ॥ भानुदास विव्हळ मनीं ॥ कार्य साधे कैसेनी ॥ आठवी मनीं विठ्ठल ॥ ८८ ॥ ऐशा परी चिंताक्रांत ॥ होता लोटली अर्ध रात्र ॥ भानुदास जव लक्षित ॥ निवळ एकांत दिसतसे ॥ ८९ ॥ निद्रिस्थ जालें सकळ जन ॥ आतां पाहावा करूनि प्रयत्न ॥ दुकानींहूनि उठोन ॥ देवद्वारीं जाण पातला ॥ ९० ॥ कपाटासी लावितां हात ॥ तंव तें सहज मुक्त होत ॥ प्रवेश करुनी आत ॥ मागुती लोटित कपाटा ॥ ९१ ॥ याचिपरी दुसरी पोवळी ॥ कपाटां उघडी ते काळीं ॥ मुख्य प्रासादा जवळीं ॥ येऊन त्याहाळी कपाटा ॥ ९२ ॥ तव लख-लखाट तेजदीसी ॥ सुवर्ण बुटी भिंती शोभती ॥ कवाडेंही तेचि स्थिती ॥ दैदीप्य दिसती डोळिया ॥ ९३ ॥ भानुदासें स्पर्शितां हात ॥ मुख्य कपाट मुक्त होत ॥ हर्षयुक्त आनंद चित्त ॥ स्वयें जात भीतरीं ॥ ९४ ॥ कर्पूर दीपिका चहूं कोनीं ॥ लखलखाट उजेड नयनीं ॥ रत्नजडित सिंहासनीं ॥ देव चूडामणी विठ्ठल ॥ ९५ ॥ देखतांचि श्रीमूर्ती ॥ थोर आनंद जाला चित्तीं ॥ क्षुधे तृषेची खंती ॥ हरपोनी विश्रांति पावला ॥ ९६ ॥ पांडुरंगे अतितातडी ॥ घातली सिंहासनाहुनी उडी ॥ भानुदास अति आवडी ॥ हृदयीं परवडी कव-ळिला ॥ ९७ ॥ बहुकाळें भेटतां बाळा ॥ मातेसी जैसा कळवळा ॥ अश्रुधारा स्रवती डोळां ॥ देव कोवळा चित्ताचा ॥ ९८ ॥ भानुदासा पडले ठक ॥ तटस्थ ठेला क्षण एक ॥ देवें थापटूनि देख ॥ आलिं-गूनि कौतुक पैं केलें ॥ ९९ ॥ सावध भानुदास होतां ॥ पायांवरी ठेवोनि माथा ॥ स्फुंदस्फुंदोनी आक्रंदतां ॥ प्रेमावस्था नावरे ॥ १०० ॥ कुरवाळोनी स्वहस्तें ॥ सुख अर्पी तयातें ॥ म्हणे आवरोनि प्रेमातें ॥ गुजहितातें बोलावें ॥ १ ॥ प्रेमावस्था जिरवोनि पोटीं ॥ सांगों लागे

गुजगोष्टी ॥ कार्य होतें जें पोटीं ॥ अमा मोठी निजनसे ॥ २ ॥
॥ अभंग ॥ चंद्रभागा तिरीं उभा विटेवरी ॥ विठो धन्य करी पंढरीचे
॥ १ ॥ ऋद्धि सिद्धि वोळंगती परिवार ॥ न लाहती अमर महादिक
॥ २ ॥ सांडुनि तिजके व्यर्थ यांत केले ॥ पतणे पाळीले कावया
॥ ३ ॥ शंख भेरी मृदंग वाजती फाहळा ॥ ढमढ ताळ्या होतसे ॥
॥ ४ ॥ चापिठ मार्जन गुगुळ चर्चून ॥ गंमित चंदन यात पाद ॥ ५ ॥
रंभा तिलोत्तमा उर्वशी मनीका ॥ पद्मिनी आणिका येती सेव ॥ ६ ॥
पलंगाचे पर्यंकीं रत्नाचे दीपक ॥ हरोनि श्रीमुख वोवाळिती ॥ ७ ॥
रखुमाई आई ते जाती उ प्रेम ॥ येतें पुण्डलिकास गौन पटलें ॥ ८ ॥
भक्त भागवत सकळ पाळ्याळ ॥ नि शब्दें त टळ सुजाणें ॥ ९ ॥ धन्य
पंढरपूर विश्रांती मंदिर ॥ धन्य भीमातीर वाळुवंट ॥१०॥ भानु म्हणे
चाल आलाम्हें ॥ यात्रा अगदेवं आव्यार्थ ॥ ११ ॥ ओवी ॥ वापरी
मांडूनि देवासी ॥ तचि काळीं सांधी पापासी ॥ मार्फे गोविंद विठ्-
ठलासी ॥ लगे येतों सगेनी पें तुल्या ॥ ३ ॥ आगीक देत वरदान ॥
तुम्ही वर्शी अवतरण ॥ मीन्यर्थे करीन आपण ॥ करीता जन उद्धार
॥ ४ ॥ भाषासूनि भानु प्रेम ॥ म्हणे स्वस्थ जावें निद्रा जास ॥ उदईक
होईल विलास ॥ ता सावका । छ्राया ॥ ५ ॥ आवडीच्या सोरसीं ॥
निज पर्ळीच्या माळेसी ॥ प्रसा भानु स्मामी ॥ घालून गळ्यासी मोक-
विलें ॥ ६ ॥ पुष्प तुळसी हारातें ॥ रत्नमाळा गळा येत ॥ भानुदासी
नसे विदित ॥ स्वयें जात निजानंदें ॥ ७ ॥ उरली रात्र कमिल्यावरी ॥
उप काळीं नदी तिरीं ॥ विणा घाकूनि खांचावरी ॥ स्वानंदें करी कीर्तन
॥ ८ ॥ पेरीकडे कांकड आरती ॥ करावया यडवे येती ॥ निर्माल्य
विसर्जितां माळेप्रती ॥ गळां न देखती देवाच्या ॥ ९ ॥ देवाचा नव
रत्न हार ॥ चोरी गेला हें उत्तर ॥ राजा ऐकोनि चिंतातुर ॥ होऊनि
सत्वर बोल्लिा ॥ ११० ॥ समस्त सेवकजनीं आतां ॥ शोध कीजे
अति सत्वरता ॥ रत्नहार पाया सत्वतां ॥ तरीच सेवका उपयोगी

॥ ११ ॥ ऐकता निग्रह राजवाणी ॥ सेवक निघाले गवेषणी ॥ नगरीं आणि बाह्य स्थानीं ॥ धावले सत्वर सज्जुनी हत्यारें ॥ १२ ॥ तव नदीतिरीं भानुदास ॥ हरिभजनीं अति उल्हास ॥ सुखें बैसला साव-काश ॥ गळा माळेस पाहिले ॥ १३ ॥ संतोषभानुनी सेवकजन ॥ रत्न-माळा घेती हिरोन ॥ चोराचें समूळ लक्षण ॥ केलें निवेदन भूपतीसी ॥ १४ ॥ अविवेक बुद्धि राजयासी ॥ काहीं न पुसता शोधासी ॥ सुळीं धावे चोरासी ॥ या आज्ञेसी बोलिला ॥ १५ ॥ ईश्वरमायेचे कैवाड ॥ म्हणोनि बुद्धि जाली जड ॥ जिवीं संपत्तीची चाड ॥ म्हणोनि हे द्वाड जल्पला ॥ १६ ॥ सुळीं द्यावया चोर ॥ भानुदासासी धरिती हेर ॥ येरू मनीं निर्विकार ॥ शंका अणुमात्र न करीच ॥ १७ ॥ सुळा जवळीं नेऊन त्यासी ॥ म्हणती आठवावे देवासी ॥ ते काळीं अभंगासी ॥ अति उल्हासीं बोलिले ॥ १८ ॥ अभंग ॥ आकाशवरी पडों पाहे ॥ ब्रह्मगोळ भंगा जाय ॥ वडवानळ त्रिभुवन खाय ॥ तरि मी तुझीच वाट पाहें विठोबा ॥ १ ॥ आणिकाचा न करीं पागिला ॥ नामधारक तुझाची अंकेला ॥ धृ० ॥ सप्तहि सागर समरस होती ॥ तैं हे विरोनि जाय क्षिती ॥ पंचमहाभूतें प्रळय पावती ॥ तै तूंचि सांगाती विठोबा ॥ २ ॥ मलतेंसें जड पडो भारी ॥ परि नाम न सांडी न टळे निर्धारी ॥ पतिव्रता जेवि प्राणेश्वरी ॥ देवा भानुदास म्हणे निर्धारी गा विठोबा ॥ ३ ॥ ओवी ॥ अभंग ऐकता सकळा ॥ पल्लव फुटला तया शूळा ॥ देखताचि नवललीळा ॥ केले नृपाळा निवेदन ॥ १९ ॥ ऐकोनि दूताची वाणी ॥ राजा आश्चर्य करी मनीं ॥ म्हणे ऐसी अघटित करणी ॥ भक्तावाचोनि कोणाची ॥ १२० ॥ चोर नव्हे तो पूर्णभक्त ॥ आता व्हावे शरणागंत ॥ पुसोनि त्याचें मनोगत ॥ पुरवूं आर्त पै त्याचें ॥ २१ ॥ उठोनि सत्वर निजगती ॥ अनवाणी धावे नृपती अनुताप-युक्त काकुळती ॥ येऊन करीत दंडवत ॥ २२ ॥ कोण कोठील स्वामि-राया ॥ कोठोनि आलासी या ठाया ॥ अचाट दाविली हे क्रिया ॥ कोणे

कार्या कारणें ॥ २३ ॥ मीं तव अपराधी पतित ॥ येवढें आचरलों दुरित ॥ दीनदयाळू तुम्ही संत ॥ शरणागत मीं आलों ॥ २४ ॥ भानुदास माझें नाम ॥ पंढरीहून आलों आनग ॥ देवदर्शना भाव धरून ॥ केल्या हें चिन्ह प्रगटलें ॥ २५ ॥ पंढरीस न्यावा देव ॥ हा माझा पूर्वभाव ॥ थोरथोर महानुभाव ॥ यात्रा सर्व मिळाली ॥ २६ ॥ समस्तीं मज आज्ञापून ॥ पाठवावयाचें हेंच कारण ॥ ऐकतांचि नृपतिप्राण ॥ देहातून जाऊं पाहे ॥ २७ ॥ विन्हळित झालें मन ॥ आक्रंदें करी रूदन ॥ व्यर्थ श्रम झाले माझन ॥ मति उद्विग्न पैं जाली ॥ २८ ॥ भानुदासासी ओढागण ॥ धाडूनि करव्या विज्ञापन ॥ म्हणें इतुकी गोष्टी करूनि भिन्न ॥ सर्व राज्य देईन हें ॥ २९ ॥ भानुदास ऐकोनि वाणी ॥ म्हणती हे देवाची करणी ॥ कैंचें सामर्थ्य कल्पना मनीं ॥ मजलागुनी न करवे ॥ १३० ॥ जैसें देवाचें मनोगत ॥ तैसीच वर्त णुक होत ॥ इतुकें बोलोनि निवांत ॥ स्वयं राजा विनवित मागुती ॥ ३१ ॥ धाडूनि ओढागण ॥ घ्यावें माता देवदर्शन ॥ प्रासादीं सन्मानें नेऊन ॥ मूर्तीचें ध्यान पाहताती ॥ ३२ ॥ म्लान वदन कळाहीन ॥ जळें वाहती लोचन ॥ स्वयें देखोनि दुश्चिन्ह ॥ मूर्च्छित जाण पडियेला ॥ ३३ ॥ म्हणे कटकटा थरारे ॥ अदृष्ट झालें पैं खोटें ॥ देव रूसला हें मोठें ॥ दुःखें फुटे जिव्हार ॥ ३४ ॥ ऐसिये अवस्थे आंत ॥ शब्द ऐके अकस्मात ॥ मज ठेविता निग्रहें येथ ॥ पावसी अनर्थ रोकडा ॥ ३५ ॥ मनीं म्हणें येकाळीं देव ॥ निजस्थाना जावया स्वयमेव ॥ इतुकें रचितसे लाघव ॥ फिरलें दैव पैं माझें ॥ ३६ ॥ निश्चय देखोनी देवाचा ॥ राजा बोलतसे वाचा ॥ सोवळ्यानें आणिला साचा ॥ तैसाचि न्यावयाचा असे नेम ॥ ३७ ॥ परिसोनि राजयाचें वचन ॥ भानुदास बोलतसे खूण ॥ आळवून वाचाकरण ॥ व्हावें लहान ये काळीं ॥ ३८ ॥ आपण करूनि स्नान ॥ नेसूनि सोवळें वसन ॥ देवासन्निध होऊन ॥ उचलित जाण निज करें ॥ ३९ ॥ तव विती प्रमाण मूर्ती ॥ झाली ते काळीं

आकृती ॥ नवल देखतसे नृपती ॥ आश्चर्य चित्तीं चमत्कारला ॥ १४० भावें धन्य भानुदास ॥ सकळ पाहती हा विलास ॥ खांदीं वाहून देवास ॥ नमून नृपतीस चालिला ॥ ४१ ॥ कोठें न राहून स्थीर ॥ अहर्निशीं निरंतर ॥ पंथ क्रमूनि सत्वर ॥ गोपाळपुर पावला ॥ ४२ ॥ हर्षें निर्भर निजमानस ॥ देखोनिया पंढरीस ॥ लोटांगण सावकाश ॥ घालीत उल्हास हृदयकमळीं ॥ ४३ ॥ देव लाघवी विचित्र ॥ कैसे केलें चरित्र ॥ भानुदास भक्त पवित्र ॥ येत सत्वर पंढरीये ॥ ४४ ॥ प्रसन्न वदन पाहून त्यासी ॥ अति उल्हास सर्वत्रासी ॥ ज्ञानेश्वरादि महंतासी ॥ लोटांगणेसी वंदिले ॥ ४५ ॥ जालिया वृत्तातांचें कथन ॥ समस्त संतासीं देखून ॥ केले तेणें धन्य धन्य ॥ वंदोनि आलिंगन दिधलें ॥ ४६ ॥ जयजयकाराची ध्वनी ॥ नाद न माये गगनीं ॥ मंगळवाद्यें मिरवुनी ॥ विठ्ठल स्वस्थानीं स्थापिला ॥ ४७ ॥ तोचि हा पंढरिनाथ ॥ अद्यापि उभा असे समर्थ ॥ स्वामीचा प्रपितामह येथ ॥ स्वकरें स्थापित देवासी ॥ ४८ ॥ हा इतिहास पुरातन ॥ श्रीनाथासी निवेदुन ॥ समस्तीं वंदुनी चरण ॥ वानिता महिमान निजमुखें ॥ ४९ ॥ आता चतुर्दशीचे कीर्तन ॥ श्रीवदनीचे निरोपण ॥ श्रवणें करावे पावन ॥ आज्ञा वचन देवाचे ॥ १५० ॥ येथुनी चतुर्दशीचे दिवशीं ॥ कथा समर्याची या नेमास ॥ पांडुरंगाचा विलास ॥ मान्य सर्वास पैं जाला ॥ ५१ ॥ नाथें आलिंगुनी समस्ता ॥ ह्मणे धन्य धन्य तुमची आस्था ॥ या दिवसाचिया वृत्ताता ॥ साकल्य आचरिता ऐकविलें ॥ ५२ ॥ प्रसंगें आमुच्या पूर्वजाचें ॥ वर्तमान होतें साचें ॥ ऐकवूनि प्रेम तयाचें ॥ केलें मनाचे समाधान ॥ ५३ ॥

Appendix IV

परिशिष्ट ४

भानुदास भक्तलीलामृत

अध्याय १८

तव केळणी प्रश्न करिती त्यांस ॥ तुमचा पूर्वज भानुदास ॥ त्याचें चरित्र असे सुरस ॥ गायानि आम्हांस ऐकवा ॥ ७४ ॥ ऐसा श्रोतयांचा प्रश्न ऐकोनी ॥ श्रीनाथ संतोषले मनीं ॥ म्हणती हेंचि होतें आमुचे मनीं ॥ त्यावरी स्वामींनी आज्ञापिलें ॥ ७५ ॥ रामराजा विद्यानगरी ॥ परिवारेंसी राज्य करी ॥ तो एके दिवशीं करोनि स्वारी ॥ क्षेत्र पंढरी पावला ॥ ७६ ॥ श्रीपांडुरंगमूर्ति पाहोनि सुंदर ॥ चित्तीं आवड बैसली फार ॥ म्हणे आपुलें गांव विद्यानगर ॥ रुक्मिणीवर तेथें न्यावा ॥ ७७ ॥ ऐसी कल्पना आणोनि मानसीं ॥ सात दिवस बैसले उपवासी ॥ तव स्वप्नीं येऊनि हृषीकेशी ॥ आज्ञा तयासी करिते ॥ ७८ ॥ आम्ही पुंडलीकाची भक्ति विशेष ॥ देखोनि पंढरीस केला वास ॥ भाकवचन देऊनि त्यास ॥ भाविकजनांस भेटतसों ॥७९॥ ये स्थळीं चित्त रमतसे ॥ ऐसी विश्रांति कोठें नसे ॥ क्षीरसागरीं आमुचा वास ॥ वैकुंठही दिसे उणेंची ॥ ८० ॥ येथें भाविक भक्त प्रेमळ ॥ यात्रेसि येती सर्वकाळ ॥ त्यांच्या संगतीनें मी घननीळ ॥ सांडोनि तळमळ राहिलों ॥ ८१ ॥ ऐसें असतां रामराया ॥ तुवां निग्रह मांडिला वायां ॥ आतां विद्यानगरासि न्यावया ॥ सांगतों उपाया त्याकरीं ॥ ८२ ॥ शुचिर्भूत सोंवळे होऊन ॥ ब्राह्मणीं उचलावें मज आणुन ॥ मार्गावरी खालीं न ठेवणें ॥ तरीच येईन त्या ठायां ॥ ८३ ॥ ऐसें स्वप्न देखतां रातीं ॥ राजा परम हर्षला

चित्तीं ॥ मग प्रधानासि पुसे एकांतीं ॥ आतां युक्ति कोणती करूं सांग ॥ ८४ ॥ मंत्री देतसे प्रतिउत्तर ॥ आपुले देशींचे द्विजवर ॥ तयासि दक्षिणा देऊनि फार ॥ मार्गावर आणावे ॥ ८५ ॥ हातोहातीं उचलोनि मूर्ती ॥ नगरासि आणूं सत्वरगती ॥ ऐसी ऐकोनि वचनोक्ती ॥ चित्तीं भूपती संतोषला ॥ ८६ ॥ गावोगावींचे द्विजवर ॥ तयासि लेहूनि विनीतपत्र ॥ ब्राह्मणसमुदाय वाटेवर ॥ आणवी सत्वर नृप तेव्हां ॥ ८७ ॥ उदकअन्नाची ठायींठायीं ॥ स्वस्थता केली ते समयीं ॥ देवकार्य ह्मणोनि पाहीं ॥ संतोष जीवीं ब्राह्मणां ॥ ८८ ॥ मग देवासि घालोनि नमस्कार ॥ प्रार्थना करितसे नृपवर ॥ आतां कृपा करोनि मजवर ॥ चला सत्वर पांडुरंगा ॥ ८९ ॥ ऐसें विनवोनिया नृपती ॥ मूर्ति चालविली हातोहातीं ॥ बडवे पुजारी तळमळती ॥ परी नायके भूपती तयाचें ॥ ९० ॥ सत्ताधारी तो भूपाळ ॥ कोणाचेही न चले बळ ॥ नरनारी पाहतां सकळ ॥ भरले डोळे अश्रुपातें ॥ ९१ ॥ मूर्त्ति काढितांचि नृपवर ॥ वोस दिसतसे पंढरपुर ॥ जैसें प्राणावाचूनि शरीर ॥ तैसा विचार तो झाला ॥ ९२ ॥ असो इकडे रामराय भूपती ॥ मूर्ति चालवीत हातोहातीं ॥ परम उल्हास मानोनि चित्तीं ॥ नगराप्रती तो आला ॥ ९३ ॥ मेळवूनियां वैष्णव वीर ॥ कीर्तन करीतसे नृपवर ॥ दिंड्या पताकांचे भार ॥ मंगळ तुरें लाविले ॥ ९४ ॥ पूजा अभिषेक करोनि प्रीतीं ॥ सिंहासनीं स्थापीत पांडुरंग मूर्ती ॥ महा उत्सव करीत भूपती ॥ आनंद चित्तीं न समाये ॥ ९५ ॥ वस्त्रें भूषणें देऊनि फार ॥ रायें गौरविले वैष्णव वीर ॥ द्रव्य दक्षिणा वाटोनि थोर ॥ सुखी द्विजवर ते केले ॥ ९६ ॥ रत्नजडित अळंकार ॥ अमूल्य वस्त्रे मुक्ताहार ॥ लेवोनि पूजिला रुक्मिणीवर ॥ हर्षें अंतर कोंदलें ॥ ९७ ॥ मंदिरीं निद्रिस्त होता नृपती ॥ तंव स्वप्नीं सांगत पांडुरंगमूर्ती ॥ त्वां ये स्थळीं आणिलें मजप्रती ॥ तरी सांगतों रीती ते ऐका ॥ ९८ ॥ विचारूनियां न्यायनीत ॥

धर्मराज्य करावें निश्चित ॥ तुझा अन्याय होता किंचित ॥ मग मी येथ न राहे ॥ ९९ ॥ प्रेमळ भक्त आवडती मजसी ॥ आणि त्वां निरपराधें छळिलें त्यांसी ॥ तरी मी जाईन पंढरीसी ॥ पूर्व स्थळासी आपुल्या ॥ १०० ॥ ऐसा द्यात पढरीनाथें ॥ रात्रीं दाखविला असे त्यातें ॥ राजा होऊनि भयभीत ॥ असे सावचित्त सर्वदा ॥ १ ॥ पुजारी घेऊनि निजप्रीतीं ॥ प्रात काळीं अर्चन करिती ॥ स्नान करोनि येतसे भूपती ॥ पूजा आरती पाहातसे ॥ २ ॥ देवावरी अमूल्य अळंकार ॥ वास्तव सत्काराचें भय फार ॥ कवाडांसि कुलुपें अष्टही प्रहर ॥ होय सायकाळ तोंवरी ॥ ३ ॥ राजा देउळीं असल्यावीण ॥ नगरवासी अवघे जण ॥ कोणासि न होय दर्शन ॥ केलें सरक्षण या रीतीं ॥ ४ ॥ षोडशोपचारें करोनि जाण ॥ राजा करितसे नित्य पूजन ॥ घृतपाचित पकान्नें ॥ त्रिकाळ अर्पण होतसे ॥ ५ ॥ मोंवते कापूरदीपक ॥ सवदा जळती सम्यक ॥ पुष्पें कस्तूरी सुवासिक ॥ उपचार अनेक वोळंगती ॥ ६ ॥ परी पंढरीच्या वियोगाकारणें ॥ चैन न पडे देवाकारणें ॥ म्हणे प्राप्त जाहलें बदिखाने ॥ कर्वी सुटेन येथोनियां ॥ ७ ॥ असो इकडे आषाढ मासीं ॥ यात्रा मिळाली पंढरीसी ॥ संत महंत सिद्ध ऋषी ॥ चिंता मानसीं करिताती ॥ ८ ॥ निघाले वैष्णव वारकरी निश्चित ॥ तितुके मात्र आले तेथ ॥ इतर प्रापंचीक लोक समस्त ॥ म्हणती पढरीनाथ दूर गेला ॥ ९ ॥ ऐसें समजोनि ते अवसरीं ॥ राहती आपुलिया घरीं ॥ संत महंत यांनीं साजिरी ॥ केली पंढरी तेधवां ॥ ११० ॥ जेवीं पृथ्वीवरी मेघ वर्षतां ॥ आड वोहळाच्या भासती सरिता ॥ उष्णकाळ येतांचि वरवतां ॥ क्षुद आतौता न थारे ॥ ११ ॥ घणघायीं टिकती साचार ॥ तेचि जाणावे अमूल्य हिरे ॥ इतर गाराचा होतसे चूर ॥ परीक्षक नर जाणती ॥ १२ ॥ तावोनि काढितां सोज्वळ दिसे ॥ यालागीं कांचन म्हणावें त्यास ॥ पितळेसि काळिमा चढतसे ॥ परीक्षा असे हे त्याची ॥ १३ ॥ कां मोहऱ्यांसि गुंडाळूनि सूत ॥ टाकूनि

पाहिजे अग्नीआत ॥ तंतू न जळे तरी निश्चित ॥ विष उतरत त्याचेनी ॥ १४ ॥ तेवी विषम काळ जाहलिया प्राप्त ॥ त्रितापाचे नाना आवर्त ॥ ज्याचा निश्चय न टळेचि सत्य ॥ तरी तोचि संत म्हणावा ॥ १५ ॥ महा संकटीं न ढळेचि प्रेमा ॥ निग्रहें चालवीत आपुल्या नेमा ॥ तो भक्त आवडे पुरुषोत्तमा ॥ जैसा जीवात्मा या रीतीं ॥ १६ ॥ असोत हीं भाषणें बहुत ॥ दृष्टांत देणें कवीचें मत ॥ रामरायें नेता पंढरीनाथ ॥ तो पातले संत वारकरी ॥ १७ ॥ सिंहासनीं नसता रुक्मिणीवर ॥ वोस दिसतसे पंढरपुर ॥ जैसें प्राणावाचूनि शरीर ॥ खुंटे व्यापार इंद्रियाचा ॥ १८ ॥ नृपावाचूनि सैन्य संपत्ती ॥ का चंद्रावाचूनि जैसी राती ॥ ईश्वरकृपेनें निश्चिती ॥ कवित्वस्फूर्ती जेवि होय ॥ १९ ॥ ना तरी घरधन्यावाचूनि घर ॥ तैसें दिसे पंढरपुर ॥ चिंता करिती निरंतर ॥ परी उपाय अणुमात्र सुचेना ॥ १२० ॥ तंव निवृत्ति ज्ञानदेव सोपान ॥ नामा सावता वैष्णव जाण ॥ मुक्ताबाई गुणनिधान ॥ यात्रेसि संपूर्ण हे आले ॥ २१ ॥ कबीर आणि रोहिदास पाहीं ॥ गोराकुंभार गोणाबायी ॥ जनी दासी नामया पाहीं ॥ आणि राजायी भक्तराज ॥ २२ ॥ इतुकी मंडळी ते अवसरीं ॥ बैसली असे गरुडपारीं ॥ नामदेव तेथें कीर्तन करी ॥ तों भानुदास सत्वरी पातले ॥ २३ ॥ खांद्यावरी घेतला ब्रह्मविणा ॥ आलापे गीत गातसे नाना ॥ हृदयीं चिंतोनि रुक्मिणीरमणा ॥ नामस्मरणा करीतसे ॥ २४ ॥ ऐशा स्थितीनें ते अवसरीं ॥ भानुदास पातले गरुडपारीं ॥ संत महंता भेटोनि सत्वरीं ॥ मग नमस्कार करिती सद्भावें ॥ २५ ॥ विद्यानगरासि रुक्मिणीवर ॥ नेला म्हणवोनि वैष्णव वीर ॥ अवघेचि होऊनि चिंतातुर ॥ करिती विचार एकमेंका ॥ २६ ॥ रामरायाचा देखोनि भाव ॥ पंढरीहूनी गेले देवाधिदेव ॥ आपण इतुके भक्त वैष्णव ॥ तरी जावोनि केशव आणावा ॥ २७ ॥ ज्ञानराज बोलता ऐसें ॥ कोणीच उत्तर न देती त्यास ॥ म्हणती ईश्वर इच्छेस ॥ उपाय नसे आपुला ॥ २८ ॥ एक बोलती

अद्वैत भाव ॥ आपुलेच देहीं असे देव ॥ चराचरीं भरला असे सर्व ॥ याजवीण ठाव रिता नाहीं ॥ २९ ॥ एक म्हणती जातांचि तथें ॥ नृपवर कोपेल आम्हांतें ॥ फोडूनि ठेवील मदिरान्यांत ॥ मग यैसी मात्त फरावी ॥ १३० ॥ इंचि फार्य नव्हे आमुचेनें ॥ एसें अघीर बोलती वचन ॥ तों भानुदास साष्टांग नमन ॥ सत्ताफारणें करीतसे ॥ ३१ ॥ जरी आज्ञा घाल मज आतां ॥ तरी सत्वर आणितों पंढरीनाथा ॥ तुम्ही सांडूनि सफळ चिंता ॥ या स्थळीं तत्वता असिजे ॥ ३२ ॥ ऐसें बोलोनि त्यांस ॥ तेथोनि निघे भानुदास ॥ जेवीं मारुती जातां सीताशुद्धीस ॥ तैसा उल्हास वाटला ॥ ३३ ॥ रूपीं चितोनि पांडुरंगमूर्ती ॥ मुखीं गातसे नामकीर्ती ॥ स्मरण करितां दिवस रातीं ॥ सप्रेम विश्रांती सर्वदा ॥ ३४ ॥ देवासि घेऊनि येईन परतुनी ॥ म्हणोनि चित्तीं वाटला हरिख ॥ विदेह स्थिति जाहली देख ॥ ताहान-भूख विसरला ॥ ३५ ॥ अयाचित वृत्ती करून ॥ कोणीं अकस्मात दीधलें अन्न ॥ स्वसेतापें भक्षून ॥ पुढती गमन करितसे ॥ ३६ ॥ ऐशा रीतीं क्रमितां पथ ॥ विद्यानगरासि भानुदास येत ॥ ये स्थळीं आणिला पंढरीनाथ ॥ ऐसें पुसत लोकांसी ॥ ३७ ॥ रायाच्या भयें करोनि जाण ॥ कोणीच न बोलती वचन ॥ तों एक सत्पुरुष भेटला ब्राह्मण ॥ तो साकल्य निवेदन करीतसे ॥ ३८ ॥ म्हणे रामरायें आणूनियां पांडुरंगमूर्ती ॥ देउळीं स्थापिली असे निश्चिती ॥ परी दर्शन नव्हेचि कोणा-प्रती ॥ कुलुपें घालिती सर्वदा ॥ ३९ ॥ मग भानुदास विचारी मनांत ॥ आपणासि पाहिजे एकांत ॥ तरी शेजआरती झालिया निश्चित ॥ जावें त्वरित त्या ठाया ॥ ४० ॥ तये दिवसीं रात्रीं निश्चित ॥ राउळासि आला नृपनाथ ॥ शेजारती करोनि त्वरित ॥ मग स्वस्थानासि जात आपल्या ॥ ४१ ॥ पुजारी असती बाहेर ॥ तेही निद्रेनें व्यापिले फार ॥ तेथें भानुदास वैष्णव वीर ॥ द्वारासमोर येत तेव्हां ॥ ४२ ॥ एकास एक चार द्वारें ॥ तितुक्यांस कुलुपें असती थोर ॥ तों भाव केली

रुक्मिणीवरें ॥ गळोणि सत्वर पडिलीं तीं ॥ ४३ ॥ कपाटें मोकळीं सर्वही ॥ भानुदासासि आनंद वाटला जीवीं ॥ म्हणे मनोरथ पुरले ये समयीं ॥ मग आत लवलाहीं प्रवेशला ॥ ४४ ॥ तों ठाणठकारें जगजेठी ॥ समपद जोडिले विटे नेहटी ॥ दोन्ही कर ठेवूनि कटीं ॥ नासाग्रीं दृष्टी धरियेली ॥ ४५ ॥ साजिरे मुख देखताचि नयनीं ॥ भानुदासासि उल्हास मनीं ॥ मग बोल्यात्कारें राग धरोनी ॥ देवासि ते क्षणीं भाडतसे ॥ ४६ ॥ म्हणे रुक्मिणीपति पंढरीराया ॥ पायीं बिरुद बाधिले कासया ॥ तुझी बोलण्यासारखी नसेचि क्रिया ॥ माझिया प्रत्यया हे आले ॥ ४७ ॥ तुवा पुंडलीकासि दीधला वर ॥ कीं तेथें असावें निरंतर ॥ करावा जडमूढ उद्धार ॥ तो आठव अणुमात्र तुज नाहीं ॥ ४८ ॥ राजमंदिरीं एकात ॥ वरा पाहोनि बैसलासि येथ ॥ वस्त्रे अळंकार ल्यालासि बहुत ॥ नैवेद्यासि मिळत पकान्ने ॥ ४९ ॥ यास्तव सुरवाडे राहिलासि हरी ॥ आमुचा विसर पडिला अतरीं ॥ मग स्वमुखें अभंग केला सत्वरी ॥ तो सादर चतुरीं परिसावा ॥ १५० ॥ अभंग ॥ चंद्रभागेतीरीं उभा विटेवरी ॥ विठो राज्या करी पंढरीये ॥ १ ॥ ऋद्धिसिद्धि वोळंगती परिवार ॥ न लाहाती अवसर ब्रह्मादिका ॥ २ ॥ साडुनी इतुकें येथें बीजे केले ॥ कवणे चाळविले कानडीया ॥ ३ ॥ शंख भेरी मृदंग वाजतीकाहळा ॥ उपवड राऊळा होत असे ॥ ४ ॥ चापेल मार्जन सुगंध चर्चन ॥ मिवरा चंदन पाट वाहे ॥ ५ ॥ रंभा तिळोत्तमा उर्वशी मेनीका ॥ कामिनी अनेका येती सवे ॥ ६ ॥ कनकाचे पर्येळीं रत्नाचे दीपक ॥ सुंदर श्रीमुख वोवाळीती ॥ ७ ॥ रखुमाई आई ते जाहली उदास ॥ पुंडलीका कैसे पडिले मौन ॥ ८ ॥ भक्त भागवत सकळ पारूसले ॥ निःशब्दचि ठेले तुजवीण ॥ ९ ॥ धन्य पंढरपुर विश्वाचें माहेर ॥ धन्य भीमातीर वाळुवंट ॥ १० ॥ भानुदास म्हणे चाले आम्हासवे ॥ वाचाऋण देवें आठवावे ॥ ११ ॥ ओवी ॥ ऐसी करुणा वदोनिया ॥ भानुदास

लागतसे पायां ॥ म्हणे कां चाळविलासि देवराया ॥ सांग लवलाह्यां ये समर्था ॥ ९१ ॥ ऐसी करुणा ऐकोनि कानीं ॥ सन्निध जाहले चक्रपाणी ॥ भानुदासासि आलिंगुनी ॥ हृदयभुवनीं धरियेले ॥ ९२ ॥ मग काय बोलती पंढरीनाथ ॥ मी बंदिखान्यांत पडिलों येथ ॥ तुम्हींही निष्ठुर धरूनि चित्त ॥ आमुची परत न केली ॥ ९३ ॥ मजला टाकोनि प्रेमळ भक्ता ॥ सर्वथा जाऊं नको आतां ॥ तुम्हांवांचोनि मज तत्त्वतां ॥ क्षणही निरुता न कंठे ॥ ९४ ॥ ऐसें म्हणोनि करुणामूर्ती ॥ भानुदासासि प्रसाद देती ॥ तुळसी सुमनांचा हार निगुती ॥ गळां घालिती तयाचे ॥ ९५ ॥ म्हणे ठ ईक येऊनि सत्वर ॥ मज नेयी आपुल्याबरोबर ॥ ऐसें सांगतां रुक्मिणीवर ॥ हर्ष थोर वाटला ॥ ९६ ॥ पुष्पमाळेच्याबरोबर ॥ आला नवरत्नांचाहार ॥ भानुदास नेणती साचार ॥ आले सत्वर बाहेरी ॥ ९७ ॥ मागुती लाक्षी जगज्जीवन ॥ चक्रांकुशपासि केलें यत्न ॥ प्रातःकाळ होतांचि त्वरेनें ॥ नृपनंदन पातला ॥ ९८ ॥ काकडआरती करितां साचार ॥ तों कंठीं न दिसे नवरत्नहार ॥ म्हणती येथें कोण आला चोर ॥ कोपे नृपवर पुजाऱ्यासी ॥ ९९ ॥ तस्कर पाहावयासि साचार ॥ अष्टदिशा धावले हेर ॥ तों भानुदास वैष्णव वीर ॥ त्यांणीं सत्वर देखिला ॥ १६० ॥ गंगातीरीं करोनि स्नान ॥ करीत बैसला विठ्ठल-स्मरण ॥ कंठीं झळकती दिव्यरत्नें ॥ सेवकजन देखती ॥ ६१ ॥ त्यांणीं धरोनि वैष्णव वीर ॥ रायापासीं आणिला सत्वर ॥ म्हणती धरोनि आणिला चोर ॥ हार दाखविला ॥ ६२ ॥ चित्तीं क्षोभला नृपवर ॥ सक्रोध बोले तयासि उत्तर ॥ धरोनि आणिला आहे तस्कर ॥ तरी सुळावर त्यासि घाला ॥ ६३ ॥ विवेक नीत न विचारून ॥ सेवकांसि आज्ञा केली त्याणें ॥ होणार भविष्य सर्वथा नेणें ॥ मायाभ्रांतीनें वेष्टिला ॥ ६४ ॥ असो भानुदास वैष्णव वीर ॥ तयासि दंड केला फार ॥ सूळ देऊनि खांद्यावर ॥ माथां सेंदुर घातला ॥ ६५ ॥

भानुदास प्रेम चित्तीं हृदयीं चिंतिली पांडुरंगमूर्ती ॥ म्हणे देवाधिदेवा रुक्मिणीपती ॥ उत्तम युक्ती त्वा केली ॥ ६६ ॥ तुज न्यीवयासि आलों साचार ॥ यास्तव गळा घातला हार ॥ आता देवविटोसि सुळावर ॥ माया अणुमात्र ॥ तुज नाहीं ॥ ६७ ॥ आता जैसें चित्तीं असेल जाण ॥ तैसेचि देहासि येईल मरण ॥ परी सर्वथा न सोडीं तुझें स्मरण ॥ मग स्वमुखें वचन बोलिले ॥ ६८ ॥ अभंग ॥ आकाश कडकडोनिया पाहे ॥ कीं ब्रह्मगोळ भंगला जाय ॥ वडवानळ त्रिभुवन खाय ॥ तैं तुझी वाट पाहे विठोबा ॥ १ ॥ सतही समुद्र समरस होती ॥ लय पावेल हे क्षिती ॥ पंचभूतें प्रळय पावती ॥ तैं तूं माझा सांगाती विठोबा ॥ २ ॥ भलतैसें पडो भारी ॥ नामा न टळों निर्धारीं ॥ पतिव्रता प्राणेश्वरी ॥ भानुदास म्हणे अवधारी विठोबा ॥ ३ ॥ ओव्या ॥ ऐसा निश्चय करोनि तेथें ॥ कंठ जाहला सद्गदित ॥ तों तयासि पावले पंढरीनाथ ॥ तें ऐका निजभक्त भाविक हो ॥ १६९ ॥ सूळ रोविला होता जेथ ॥ त्यासि पल्लव शाखा फुटल्या बहुत ॥ पुष्पीं फळीं सुशोभित ॥ आश्चर्य वाटत सकळांसी ॥ १७० ॥ सूळ वृक्ष झाला म्हणवून ॥ रायासि सांगती सेवकजन ॥ ऐसे ऐकताचि वचन ॥ नृपनंदन दचकला ॥ ७१ ॥ राजा अनुताप धरोनिया ॥ सत्वर चालिला पाहावया ॥ तों भानुदास नेत्र झाकोनिया ॥ पंढरीराया आठवित ॥ ७२ ॥ ऐसे देखोनि नृपवर ॥ घालीत साष्टांग नमस्कार ॥ म्हणे तूं निधडा वैष्णव वीर ॥ मी नेणेचि पामर मूढमती ॥ ७३ ॥ भानुदास पाहे उघडोनि नेत्र ॥ तो सूळाचा वृक्ष जाहला थोर ॥ म्हणे मज पावला रुक्मिणीवर ॥ अघटित विचार हा झाला ॥ ७४ ॥ भानुदासासि धरोनि हातीं ॥ राउळासि घेऊनि येत भूपती ॥ तों म्लानमुख पांडुरंग-मूर्ती ॥ अश्रु वाहती नेत्रांतुनी ॥ ७५ ॥ ऐसें देखोनि नृपवर ॥ घातला साष्टांग नमस्कार ॥ हात जोडोनि देवासमोर ॥ मधुरोत्तरें विनवीतसे ॥ ७६ ॥ म्हणे मी अपराधी नाना ॥ तुझ्या भक्ताची केली छळणा ॥ रामरायाची ऐकूनि करुणा ॥ पंढरीराणा काय वदे ॥ ७७ ॥

आता मार्तंडरूप आठवूनि अंतरीं ॥ सुखें राहावें आपुले नगरीं ॥ भानुदासाच्या बरोबरी ॥ जातों परंतु पाहावया ॥ ७८ ॥ यावरी आम्ही करिसील जर ॥ तरी अनर्थ येथें होईल थोर ॥ ऐसें वचता शार्ङ्गधर ॥ निवांत नृपवर राहिला ॥ ७९ ॥ भानु म्हणे रुक्मिणी कांता ॥ कैसा उपाय करावा आतां ॥ माझी तों नाहीं सामर्थ्यता ॥ मी नेऊनि बहुतां तुज नकळ ॥ १८० ॥ ऐसी ऐकूनि वचनावळी ॥ सांगत करीत रुक्मिणीपती ॥ तत्काळ प्रहान जाहली मूर्ती ॥ विस्मित चित्तीं नृपनाथ ॥ ८१ ॥ भानुदास खंतोय पावूनि मना ॥ साष्टांग घातलें करीतसे ॥ जय श्रीविठ्ठल बोलोनि वचन ॥ रुक्मिणीरमणा उचलिलें ॥ ८२ ॥ सवळीमाडानि जगजेठी ॥ भानु म्हणतो वाळ गुणगोटी ॥ आज परमानंदें भरली सृष्टी ॥ होईल भेटी संतांच्या ॥ ८३ ॥ ऐशा रीतीं क्रमिता पंथ ॥ भानु म्हणे आहे पंढरीसि त्वरित ॥ पलनांथीं वैष्णव भक्त ॥ उतरे स्नानार्थ ते समयीं ॥ ८४ ॥ धांवें पुढानि ते वेळीं ॥ वस्त्र घालीन सत्वर पाळीं ॥ संवळीत हात पननाळी ॥ ते थोर तत्काळीं वाहत ॥ ८५ ॥ वरील पूर मनसावरी ॥ सत्रींचें पायीं जाहलें पुरी ॥ भानुदास विस्मित अंतरीं ॥ मग रुक्मिणीवर काय म्हणे ॥ ८६ ॥ सत महंत गरुडपारीं ॥ वाट पाहाती निरंतरी ॥ तयां जाऊनि सांग सत्वरी ॥ यतील सामोरी मज आतां ॥ ८७ ॥ ऐसें सांगतो जगजीवन ॥ भानुदास संतांच्या मनें ॥ गरुडपारीं सत्वर येऊन ॥ हास्यवदन बोलत ॥ ८८ ॥ पंढरीर्थ विठ्ठलमूर्ती ॥ घेऊनि आलों मी निश्चितीं ॥ ऐसी ऐकोनि वचनोक्ती ॥ उल्हास चित्तीं सकळांच्या ॥ ८९ ॥ शिबिका घेऊनि सत्वर ॥ सकळ चालिले सामोरे ॥ दिंड्यापताकांचे भार ॥ मंगळ सुरें वाजती ॥ १९० ॥ वैष्णव करिती हरिकीर्तन ॥ गाती नाचती प्रीतीकरून ॥ क्षेत्रवासी सकळ जन ॥ थोर लहान चालिले ॥ ९१ ॥ म्हणती भानुदासाचा उपकार ॥ आम्हीं फेडावा कोठवर ॥ धन्य हा निधडा वैष्णववीर ॥

सारंगधर आणिला ॥ ९२ ॥ सकळ मंडळीसहित निश्चिती ॥ पद्मतीर्थीं चालत येती ॥ दृष्टीसि देखूनि पाडुरंगमूर्ती ॥ सप्रेम घालिती दंडवत ॥ ९३ ॥ भानुदासाने लावूनि हात ॥ शिबिकेत घातला पंढरीनाथ ॥ जयजयकारें गर्जती भक्त ॥ बुका उधळित निजहस्तें ॥ ९४ ॥ ऐसा मिरवत रुक्मिणीपती ॥ चंद्रभागेसि तेव्हां आणिती ॥ स्नान घालोनि सत्वरगती ॥ देऊळाप्रती मग येत ॥ ९५ ॥ सुदिन मुहूर्त तये दिनीं ॥ मूर्ति स्थापिली सिंहासनीं ॥ तंव भानुदासासि कैवल्यदानीं ॥ वरद वाणी बोलत ॥ ९६ ॥ न फिटेचि तुझा उपकार ॥ दृष्टीसि दाविलें पंढरपुर ॥ मी तुझे वंशीं अवतार ॥ घेईन साचार निश्चिती ॥ ९७ ॥ ऐसें वदता जगदुद्धार ॥ भक्त गर्जती जयजयकार ॥ क्षेत्रवासी नारीनर ॥ आनंद थोर त्यासि जाहला ॥ ९८ ॥ अवर्षणीं पडला जैसा घन ॥ कां शरीरात आला मरणीं प्राण ॥ तैसा उत्सव मानोनि मनें ॥ लोक संतर्पण करिती ॥ ९९ ॥ आपुलाल्या मतें नरनारी ॥ साकरा वाटिती घरोघरीं ॥ वैष्णव येऊनि गरुडपारीं ॥ कीर्तनगजरीं डुल्लती ॥ २०० ॥ यापरी भानुदास आख्यान ॥ गातसे एका जनार्दन ॥ संत महंत ऐकोनि कीर्तन ॥ तटस्थ होऊन राहिले ॥ १ ॥ आपला पूर्वज भानुदास ॥ त्याचें चरित्र गायिलें सुरस ॥ नादब्रह्मचि आलें मुसें ॥ कीर्तनीं घोष करिताती ॥ २ ॥ मग उजळोनि मंगळ आरती ॥ वोवाळिला श्रीरुक्मिणीपती ॥ तेथें दासानुदास महीपती ॥ खिरापती वाटितसे ॥ ३ ॥ स्वस्ति श्रीभक्तलीलामृत ग्रंथ ॥ श्रवणेंचि पुरती मनोरथ ॥ प्रेमळ परिसोत भाविक भक्त ॥ अष्टादशाध्याय रसाळ हा ॥ २०४ ॥

अध्याय १८, अभंग २, ओव्या २०४.

Appendix V

परिशिष्ट ५

शिरगांवकर भीमस्वामीकृत भानुदासचरित्र

॥ श्रीराम ॥ भानुदास स्वामी संतांमाजी श्रेष्ठ । प्रपंचाचे कष्ट दूर जया ॥ १ ॥ कापड आणाया गेले संग्यासवें । अद्भुतचि देवें केलें तेथें ॥ २ ॥ खेप भरोनीया येता मार्गावरी । पाळें दिल्ही वरी गांवापाशी ॥ ३ ॥ यांचें पाठ मध्यें होतें हे गांवांत । कीर्तनासी जात ऐकावया ॥ ४ ॥ सर्वांनी वर्जीलें परी न राहीले । स्मरणी रंगले देवानीचे ॥ ५ ॥ ठेवा वेंथामध्यें दीड पाडें पांची । टाकता तयांची शुद्धि ऐसी ॥ ६ ॥ वेढ सारे रानी दिरळ होंयानी । रक्षो तया मनीं भावना हे ॥ ७ ॥ चोर आले घाडी मोठी अकस्मात । लुटोनीया नेत सर्व यांचें ॥ ८ ॥ भानुदास आले कीर्तन ऐकोनी । पाहाती नयनीं जाहालें तें ॥ ९ ॥ माझें सर्व देवा केलेंसी जतन । परी सर्गी जाण माझे की हे ॥ १० ॥ तेव्हां पांडुरंगें चोर बध केले । प्रात:काळीं आले घेवोनीया ॥ ११ ॥ ज्याचें त्यासी दिल्हें आनंद जाहाला । वाटीलें द्विजाला आपुलें जें ॥ १२ ॥ सोडोनीया व्यवसाय विणा हाती । भजनी रंगती अहिर्निशी ॥ १३ ॥ संताचें चरित्र गाता आणि ऐकतां । होय सार्थकता भीम म्हणे ॥ १४ ॥

॥ श्रीराम ॥ घरी आले बहु दरिद्रें पिडीलें । कांता तेव्हां बोले दीनरूपें ॥ १ ॥ प्रात:काळीं गंगास्नान करोनीया । गीतापाठी तया प्रीति फार ॥ २ ॥ योगक्षेम त्यांचा वाहातों मी ऐसें । अनन्य चिंतासें भजती जे ॥ ३ ॥ श्लोक पाहोनीया विस्मित जाहाले । हरताळ लावीलें तयालागी ॥ ४ ॥ देव घरी आले माल घेवोनीया । कांता

पुसे तया कोण तुह्मी ॥ ५ ॥ कृष्णाजीपंत हें नाम सांगीतलें । द्रव्यें अन्न केलें तृप्त तये ॥ ६ ॥ जन्मवरी खातां न सरेचि ऐसें । देवोनी विश्वासें बोलीयले ॥ ७ ॥ तुमच्या भ्रतारासी निरोप सांगावा । ६८ धरुनी जीवामाजीं ऐका ॥ ८ ॥ आमुचे दाढीं त्यांनीं लाविली हार्ताळ । पुसोनी तात्काळ टाका सांग ॥ ९ ॥ इतुकें सांगोनीया गेले तों हे आले । घरीं जों पाहीलें अद्भुतचि ॥ १० ॥ पुसता कांतेसी सांगे वर्तमान । नेत्रीं वाहाती जाण अश्रुधारा ॥ ११ ॥ तात्काळ हार्ताळ पुसोन टाकिली । भक्तासी सांभाळी हेचि सत्य ॥ १२ ॥ कांतेसी म्हणती सर्वस्वाचें दान । करावेंसें जाण वाटताहे ॥ १३ ॥ बोलावोनी विप्र फडशा केला सारा । म्हणे ज्याचें त्याला समर्पिलें ॥ १४ ॥ ऐसें हरिभक्त उदास मानसीं । देव तयापासी भीम ह्मणे ॥१५ ॥

श्रीराम ॥ भानुदास क्षेत्र पैठणाहूनीया । पंढरी जावया सिद्ध जाले ॥ १ ॥ आले पंढरीस नेम याचा असे । प्रेमाच्या उल्हासें गावें भावें ॥ २ ॥ देवापुढें पांच अभंग ह्मणावे । देवें माळे द्यावे अकस्मात ॥ ३ ॥ येका शिष्यें यासी पितांबर दिला । आले राउळाला नित्या ऐसे ॥ ४ ॥ तेथें होता सडा चिडाचिडीत जालें । पितांबरामुळें काय केलें ॥ ५ ॥ राखोनी नमन केलें वरिच्यावरी । तये अवसरीं माळ न ये ॥ ६ ॥ बहुत श्रम जाले न ये माळ जेंव्हा । उपेक्षीले तेंव्हां ह्मणती देवें ॥ ७ ॥ तेथोनी निघाले येका गांवा आले । लोकासी बोलीले तेथीलीया ॥ ८ ॥ प्रहररात्रीसी विघ्न येईल येथें । मारोनी तयातें टाका तुह्मी ॥ ९ ॥ पंढरीहून ते होते दोन कोस । ह्मणती जीवा नाश करूं आता ॥ १० ॥ चौबे गडी केलें तयांसी ह्मणती । माझिये मोटेसी बांधोनी न्या ॥ ११ ॥ तया गांवामध्यें नेवोनी ठेवावें । मग तुह्मीं यावें पंढरीस ॥ १२ ॥ आज्ञा ह्मणोनीया नेली मोट गांवीं । ठेविली जाणावी गांवांमध्यें ॥ १३ ॥ निघोनीया गडी गेल्यावरी लोक । मार करिती देख तयांवरी ॥ १४ ॥ बहु केला मार परी न लागेचि ।

मार्गे प्रल्हादाची साक्ष यांसी ॥ १५ ॥ वीट नेऊे मोटे सोडोनी पाहीले । स्वामींस देखीलें अकस्मात ॥ १६ ॥ नमन करितां पायांस लागती । तेथोनीया येती पढरीस ॥ १७ ॥ निग्रह करीतां म्हणे पांडुरंग । सोबळ्याचें मग स्मरण दिल्हें ॥ १८ ॥ समाधान केलें माऊेसी दाखलें । पैठणासी आले आनंदानें ॥ १९ ॥ पुढील चरित्र विस्तार बहुत । भीम गाय नित्य सतलीला ॥ २० ॥

॥ श्रीराम ॥ अनेगोंदीमध्यें होता नृपनाथ । कानडा विख्यात रामराजा ॥ १ ॥ रामाईचा भक्त होता तो अत्यंत । साक्षात्कार सत्य होता मोठा ॥ २ ॥ अभिमान तया जाहाला अत्यंत । वैभवी आणि भक्त मीच म्हणे ॥ ३ ॥ हेमाडपतही तेथें होते जाण । त्यांसी गजानन साक्ष सदा ॥ ४ ॥ छके बिभीषणें नेलें होतें त्यासी पिशाच-लिपीसी आणिलें ज्यांनी ॥ ५ ॥ रायापासी येतां बोलिला अभिमानें । आम्हां ऐसा कोण भक्त मोठा ॥ ६ ॥ वैभवही थोर भक्तही मी थोर । देवी माझी थोर सर्वांमध्यें ॥ ७ ॥ हेमाडपंतासी न साहवे जेव्हां । बोलीयले तेव्हां निशंकचि ॥ ८ ॥ पढरीत पांडुरंग देव येक । ऐसा नाहीं दख भूमंडळीं ॥ ९ ॥ तयाचाचि भक्त नामदेव संत । वैभव अद्भुत तेथें आहे ॥ १० ॥ रायासी आवेश येवोनी निघाला । सर्व वैभवाला घेवोनीया ॥ ११ ॥ यांनीं करोनीया गणपतीच्या ध्याना । विनंती माझ्या वचना सांभाळावें ॥ १२ ॥ अभय होताचि चालीयले मार्गी । सेना दोहीं भागीं चतुरंग ॥ १३ ॥ आठ कोसांवरी राहिली पढरी । भक्तसाह्य करी पांडुरंग ॥ १४ ॥ अतर्बुचि माव करी तो देवाजी । द्वारकाचि दुजी ऐसे भासे ॥ १५ ॥ घोड्यावरी स्वार होवोनी आपण । आले नारायण रायापुढें ॥ १६ ॥ रायें पाहतांचि म्हणे नामदेव । नमन सद्भावें करोनी पुसे ॥ १७ ॥ कोणाजीपंत हें नाम जाणवीलें । नामदेवें केलें पांगे आम्हां ॥ १८ ॥ सांगोनीया जातां म्हणतसे राव । धन्य हें वैभव वाटतसे ॥ १९ ॥ मुळोनीया आम्ही

पाण्डांच्या पायांसी । लागलों हे ऐसी भ्रांति जाली ॥ २० ॥ ऐसीं बहु सांगों पांडुरंग दोवी । न धरवे जीवीं ब्रम्हादिका ॥ २१ ॥ पंढरी येवोनी पाहाताती तंव । कळस कोट सर्व सुवर्णाचे ॥ २२ ॥ हेमाडपंतासी घेवोनी वाड्यात । रत्नें वस्त्रे घेत अमोलिक ॥ २३ ॥ येता कचेरींत बैसले लोडासी । नामदेव त्यासी मानीयले ॥ २४ ॥ नमन करोनी वस्त्रें रत्ने दिल्हीं । आलिंगने जालीं पुढे ऐका ॥ २५ ॥ राव म्हणे नाम सांगावे आपुलें । नारायण भले म्हणती आम्हा ॥ २६ ॥ नामदेवाचीये असो कोठीवरी । त्याचा आम्हावरी लोभ फार ॥ २७ ॥
तुम्ही सर्व आजि यावें भोजनासी । मग भेटी त्यासी करूं तुम्हा ॥ २८ ॥
अधिकारासारीखे बैसवीले पाहा । आली वाढावया जगन्माता ॥ २९ ॥
नामदेवाची हे पत्नी म्हणऊन । राव तये नमन करीताहे ॥ ३० ॥
पुसता सांगती नारोपंतकांता । कोठीवरी होता तयाची हे ॥ ३१ ॥
हेमाडपंतासी म्हणे राव काय । वैभव हे आहे न वर्णवे ॥ ३२ ॥
ऐकताचि याच्या नेत्रीं आले अश्रु । म्हणती सर्वेश्वरु जाला सारें ॥ ३३ ॥
भोजन करोनी चंद्रभागेतीरीं । पाहाताती नेत्री कौतुकासी ॥ ३४ ॥
शतावधि दासी भार्डी घासितासी । विजे ऐशा दिसती राजयासी ॥ ३५ ॥
रासाईही त्यात होती वोळखोन । साष्टांग नमन करी तये ॥ ३६ ॥
म्हणे माते ऐसे काय हें करीसी । सांग निश्चयेंसीं आजि मज ॥ ३७ ॥
म्हणे देवी तुझा देव आहे तेथें । चाकरीचे नाते येथें आहे ॥ ३८ ॥
विस्मये होवोनी म्हणे दासीपण । सोडवीन जाण चिंता नाहीं ॥ ३९ ॥
नामदेवाचीये भेटीसी चालीला । राउळात आला देवाचिये ॥ ४० ॥
खांद्यावरी वीणा डोईस बोडके । पाई चाळ निके बांधीयले ॥ ४१ ॥
गांडीत लंगोटी भजनीं रंगले । रायाने देखीले अकस्मात ॥ ४२ ॥
रायासी सांगती हेचि नामदेव । ऐकता सद्भाव जाला मोठा ॥ ४३ ॥
संतदर्शनाचा माहिमा अद्भुत । राव दंडवत पडे पाईं ॥ ४४ ॥
उठवोनी यानीं आलिंगन दिल्हे । प्रेमे गहिवरले नेत्र तेव्हा ॥ ४५ ॥

म्हणे राय रामाईम मुक्त करा । देय गात्रा नाग आहे जी हा ॥ ४६ ॥
नामदेव म्हणती दासीपण आहे । देवपण पाहे त्वरीच ॥ ४७ ॥
सत्कर्तुनीया दूर केल्यावर । सत्ता तिळमात्र न चाळेचि ॥ ४८ ॥
मनामध्ये राव बहु संकोचला । दासीलागीं केला देव आम्ही ॥ ४९ ॥
इचा देव धनी कोण तोचि पाहू । तयालागीं वाहूं जीवप्राण ॥ ५० ॥
आळा देवाल्यांत पांडुरंगापुढे । निघदासी गाढे आरंभीलें ॥ ५१ ॥
म्हणे दासी नेऊं किंवा प्राण देऊं । उपोषणे बहु आरंभिली ॥ ५२ ॥
सात दीन जेव्हां उदकही न घे । पांडुरंगराय आले तेव्हां ॥ ५३ ॥
येके दिसीं मज नई अनगोंदी । आणिकही सधी ऐक येक ॥ ५४ ॥
माझीया सतांचा होतां अपमान । सात्पाळ तथान वर्हन मी ॥ ५५ ॥
पतूर्व परानी नव्हे कैसें ऐका । मनुर्येचि दया उर्मी केली ॥ ५६ ॥
बहू प्रेतेंनें नव्हे देव अनेगोंदीं । करी पूजाविधि मनामार्थे ॥ ५७ ॥
मानुदास सम तर्थे गेले जेव्हां । अपमान तव्हां केला रायें ॥ ५८ ॥
फळ्ताचि सत नत्रां आले अश्रु । म्हण सर्वेश्वरु जाता आतां ॥ ५९ ॥
पांडुरंग राया म्हणती आमुची माफ । उगवली देस जाऊ आतां ॥ ६० ॥
आमुचो प्रतिमा फानी पैसवी । मनऐसे मावी सत माहे ॥ ६१ ॥
राव म्हणे येका दिसांतचि जायें । मग देवरायें मान्य केलें ॥ ६२ ॥
मानुसें देवा उचलोनी घेतलें । तव्यामाजीं नव्हे अकस्मात ॥ ६३ ॥
जाला गुप्त चद्रमार्गेत निजाला । जयजयकार जाला पढरीसी ॥ ६४ ॥
आणीयला देव धन्य संतराय । मानुदासा सर्व नमना येती ॥ ६५ ॥
प रीचा राव प रीस आला । आनंद जाहाला यात्रेलागीं ॥ ६६ ॥
कथेचा विस्तार आहेच बहुत । मीमें सकळित वर्णीयलें ॥ ६७ ॥

॥ इति श्रीमानुदास आख्यान संपूर्ण ॥ शुभ भवतु ॥

Appendix VI

परिशिष्ट ६.

एकनाथी भागवत.

अध्याय १ ला—ओंव्या १३१-१३४.

वंदूं भानुदास आता ॥ जो का पितामहाचा पिता
ज्याचेनि वंश भगवंता ॥ झाला सर्वथा प्रियकर ॥ १३१ ॥

जेणें बाळपणीं आकळिला भानु ॥ स्वयें झाला चिद्भानु
जितोनि मानाभिमानु ॥ भगवत्पावनू स्वयें झाला ॥ १३२ ॥

जयाची पदबंधप्राप्ती ॥ पाहों आली श्रीविठ्ठलमूर्ती
कानींचीं कुंडलें जगा ज्योती ॥ करिता रातीं देखिला ॥ १३३ ॥

तया भानुदासाचा चक्रपाणी ॥ तयाचाही सुत सुलक्षणी
तयासी सूर्यनाम ठेवूनी ॥ निजीं निज होऊनी भानुदास ठेला ॥ १३४ ॥